VOLATILES FROM THE HISTORY OF Adam and Eve:

Containing,

Many unquestioned *Truths*, and allowable *Notions* of several Natures.

By Sir *John Pettus*, Knight.

LONDON,
Printed for *T. Bassett* at the *George* in *Fleet-street*, 1674.

To the Right Honourable

LEISTER DEVEREUX,

Lord Viſcount *Hereford.*

My Lord,

HAving the Honour of being your Neighbour *in* Suffolk, *t* London, *and in our Publick* mployments; *and your* Lordſhip *knowing the* occaſion *of my Wri-ing, upon this* ſubject, *affords me ome* reaſons *of Dedicating this o your* Lordſhip, *to ſhew you how I ſpent my time (when I had any ittle leiſure from buſineſs, which I eldom neglected) perſuant to* An-oninus *advice, that if one ſhould ask me at any time what I was hinking, I might be able to give an account of ſome worthy matter, nnd therefore I made Choice of this*

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Story, *which hath furnish'd me with above an* 100 *several* Subjects, *which always fed my Thoughts with such safe* varieties, *that they fenc'd out the Consideration of other* troubles *which might have perplex'd them: My* Method *of Writing, I borrow'd from* Malvezzi *his* Davido perfecutato; *my* Extravagant way, *from* Mountaine, *who in his* Essayes, *undertakes in one Chapter to write of* Thumbs, *and yet not one word of them in all that Discourse, for I have observ'd in the Country, that when I forsook the* path, *which would have guided me to the place I design'd, and cross'd the Pastures, sometimes I started* Hares, *sometimes sprang* Partridges, *or observ'd some curious* Plants; *which pleasures I had never injoy'd if I had confin'd my self to the path, ye*

I kept my Eye on it, *(leaſt I ſhould ſtray too far) and return'd home by* it, *and inliven'd or inrich't my thoughts with the Contemplations of what happen'd by my* digreſſions.

Poſſibly, theſe Excurſions *might have been more excuſable to me in my Youth, than in my Age; but it is a ſolace to me, that I can be yet youthful in my* notions, *and if your Lordſhip pleaſe to peruſe theſe as a* Recreation, *your Lordſhip will very much Honour,*

My Lord,

Your Lordſhips

moſt humble Servant

Jo. Pettus.

The Stationer to the Courteous Reader.

THere are ſome Errata's occaſion'd by the Indiſpoſition of the Printer, for want of *Orthography*, *Comma's*, *Conjunctions*, *Parentheſis*, expunging of needleſs *Adverbs*, miſtakes of *Singulars* for *Plurals*; which may be amended by the Ingenuity of the Reader upon the intended ſenſe of the Sentence; but the moſt material are, *viz.*

PAg. 14. l. 5. read *ſixteen*, and l. 18. r. *grains*, p. 18. l. 1. r. *Life*, p. 30. l. 10. r. *undermines*, and l. 25. r. *humid part*, and l. 28. r. *præ-efficient*, p. 40. l. 21. r. *adjectively*, p. 79. l. 25. r. *feminine*, p. 96. l. 4. r. *tunes*, p. 110. l. 1. r. *of*, p. 125. l. 30. r. *are none*, p. 163. l. 13. r. *Jonathan*.

THE HISTORY OF ADAM and EVE.

Introduction.

In the beginning. Whilſt all we can apprehend was God, in the beginning of his manifeſtation of himſelf by Parts: In the beginning of thoſe Parts, from whence we account the beginning of Time: In the beginning, when that Time was an Emanation of Eternity: In the beginning, when God afforded us Viſibility out of his Inviſibility, *God Created Heaven and Earth.* And from that Maſs of Creation divers other parts were (as we may ſay in reſpect of their Comparative Excellency) alſo created, as it appears Verſe the 3. *And God ſaid, Let there be Light. Secondly, And God ſaid, Let there be a Firmament. Thirdly, And God ſaid, Let the*

Earth appear. Fourthly, And God said, Let the Earth bring forth grass. Fifthly, And God said, Let there be Lights. Sixthly, And God said, Let the waters bring forth Fowl. Seventhly, And God said, Let the Earth bring forth Cattle. So that there was a Septenary or seven *Fiats*, and no more (seven being a perfect number.) And those being done, God begins with Man in another Dialect; for instead of *Let there be* God said, *Let us make*: Now whether these words *Let us* are to be understood as more Majestically spoken, or an Invocation of the Trinity, imployed in the word *Elohim*, or a summoning of Angels or other spiritual Instruments: Or *Let us*, that is, let the Creatures which I have Created on the five former days, together with such a Soul as I shall infuse into Man, *Let us make Man*; that is, let man be constituted of Light, Air, Water, and Earth, and of the Qualities and Virtues of those and other Creatures, and of a Soul peculiar to himself, yet derivative in some manner from us (his Creator, and my other Creatures) I shall not here dispute; but leave it to other voluminous Writers: For not onely the Dialect

Cap. 1. ver. 26.

Et dixit Dominus angelis mini strantibus coram eo, qui creati sunt die secundo creationis mundi. Targ. Hier.

lect (as I said concerning Mans creation) is different, but it is clear that *Moses* gives only a Concise Narrative of the things created before Man, not imparting to us any circumstances used in their Creation. But as to Man he gives a full and ample discourse, from the seventh Verse of the second Chapter, to the end of the same Chapter, being wholly spent in it; and indeed is but a *Parenthesis* proper to be read between the 26 and 27 Verses of the first Chapter: the words, *Let us make Man*, in the 26 verse, being either the Consultative part of Mans Creation, or as Gods declarative Resolution so to do; and the words in the 27th. verse (*So God created man*) shews the compleating that deliberation or resolution. And therefore I shall begin with those words of the seventh verse Chapter second, *And the Lord God* (*made*) as being the beginning of the active part of his Creation, and so descant upon that whole second Chapter; and that being finished, return to the 27th. verse of the first Chapter, (*So God created man*) and then to the 28 and 29 verses, with which I shall conclude the first part of these discourses.

The second part shall begin with the 30th. of the first Chapter, because it is an Induction to the offences of the Serpent, and thence pass to the whole third Chapter: to which shall be added so much of the 4th. and 5th. Chapters as shall make the History and variety of discourses concerning *Adam* and *Eve* intire and pleasurable to the Reader, and I hope without the least offence to the sacred Method, or dissatisfaction to any.

The *Notions* which I have us'd herein are chiefly from my Notes out of Dr. *Waltons* Laborious and Learned *Polyglotta*, some parts of St. *Augustine*, *Pererius*, Sir *Walter Rawleigh*, Dr. *Donne*, *Paulus Lovatius*, *Crook*, and some others cited on the Margin; and if I have hit upon any others *veins* which I have not cited, it is the error of my Memory not of my Gratitude, so that till I know them I may be excus'd: and if the Style and Method be somewhat above, or out of the usual road, it may be ascribed to my Education, which hath been not like a *Pedant*, but a *Gentleman*.

The

The Text of the first Part.

Cap. 2.

Verse 7. THE Lord God made Man of the dust of the ground, and breathed into his Nostrils the breath of Life, and the Man became a Living Soul.

8. And the Lord God planted a Garden Eastward in Eden, and there he put the man whom he had formed.

9. And out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food, the tree of Life also in the midst of the Garden, and the tree of Knowledge of good and evil

10. And a River went out of Eden to water the Garden, and from thence it was parted into four Heads.

11. The name of the first is Pison, that is it which incompasseth the whole Land of Havilah, where is Gold.

12. And the Gold of that Land is good; there is Bdellium, and the Onyx Stone.

13. And the name of the second River is Gihon: the same is it which incompasseth the whole Land of Æthiopia.

14. And

14. *And the name of the third River is* Hidekell, *which is it which goeth towards the East of* Assyria: *and the fourth River is* Euphrates.

15. *And the Lord God took the man, and put him into the Garden of* Eden *to dress it, and to keep it.*

16. *And the Lord God commanded the man, saying, Of every tree of the Garden thou mayst freely eat:*

17. *But of the tree of Knowledge of Good and Evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.*

18. *And the Lord God said, It is not good that man should be alone, I will make an help meet for him.*

19. *And out of the ground the Lord God formed every Beast of the field, and every Fowl of the air, and brought them to* Adam *to see what he would call them, and whatever he called every living Creature, that was the name thereof.*

20. *And* Adam *gave names to all Cattle, and to the Fowls of the Air, and to every Beast of the field, but for* Adam *there was not found an help meet for him.*

21. *And the Lord God caused a deep sleep to fall upon* Adam, *and he slept, and he took one of his Ribs and closed up the flesh instead thereof.* 22. *And*

22. *And of the Rib which the Lord God had taken from man made he a Woman, and brought her unto the man.*

23. *And* Adam *said this is now bone of my bone, and flesh of my flesh, she shall be called Woman because she was taken out of man.*

24. *Therefore shall a man leave his Father and Mother, and shall cleave unto his Wife, and they shall be one flesh.*

25. *And they were both naked, and were not ashamed.*

Cap. 1.

27. *So God created man in his own Image, in the Image of God created he him, male and female created he them.*

28. *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the Earth, and subdue it, and have Dominion over the fish of the Sea, and over the fowl of the Air, and over every living thing that moveth upon the face of the Earth.*

29. *And God said, behold I have given you every herb bearing seed, which is upon the face of the Earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat.*

Cap. 2. Ver. 7.

§ 1. *The Lord God.* This is the first time that any Additional Attribute is added to the word *God*; for though *Lord God* is twice used in the two preceding verses of this second Chapter, yet the matter of those verses is subsequent to the Creation of Man: For man was made before the Sabbath, and before the Creation was finished; so that this addition of Lord shews what deliberation and power was used in Creating and making Man, expressed in the words, *Let us make:* and here being made, 'tis said, *the Lord God made Man*; for as God he created Man, as Lord he governs and rules him being made: to which I shall add this Observation, that *Jehovah* (expressing God) hath seven Letters, and so hath *Dominus* (expressing Lord;) and Lord God joyned consists also of seven Letters: so sacred is that number of Seven to the different Languages. And the word *God* (consisting of a Ternary of Letters) as used onely in the general Creation; but in the Creation of Man, *viz.* from the seventh verse to the end of the Chapter, *Lord God* is mentioned nine times

times and no more; which two numbers seven and nine are most applicable to the busines of Creation.

For the Creation consisted of seven dayes (as some Fathers write) seven Planets, seven properties of the two great Lights, nine Orbes or Sphears (and three times seven generations, of which I have writ a particular Treatise) and though our Common Translations do not mention the numbers of the parts of Man, yet the *Targum* of *Jerusalem* says, the Lord created *Adam* with 248 Membranes, and 365 Nerves, (so many it seems as there are dayes in the year) and covered all with a Skin which he filled with Flesh and Blood; so that there are but five similar parts here mention'd, but these that are more exact (collected also from the Text) do make the Body of Man to consist of twice seven similar parts, *viz.* Bones, Cartilages, Ligaments, Membranes, Nerves, Arteries, Veins, Fibras, Tunicles, Spermaticks, Fat, Blood, Flesh, Skin; but to satisfie the Reader with some variety before I proceed in my intended method, I take leave to insert here my sense of *Spencer*'s Stanza, concerning those two numbers of seven

and nine, and if I differ in the interpretation thereof from the Learned Sir *Kenelm Digby*, I may be excused because I leave it to the Reader to please himself in the allowance or disallowance of it.

Spencer in his *Fairy Queen* (Chapter 22th. Of *Temperance*) describes the Castle of *Alma* (or Mans *Body*) thus:

The frame thereof seem'd partly Circular,
And part Triangular. O Work Divine!
These two the first and last Proportions are,
The one Immortal, Perfect, Masculine;
The other Mortal, imperfect, Feminine.
And 'twixt them both a Quadrate is the Base.
Proportion'd equally by Seven and Nine:
Nine was the Circle set in Heavens place.
All which compacted make a goodly Diapase.

Which is thus to be understood as I conceive,

The Frame thereof seem'd partly Circular.

The Body of a Man or Woman being exactly extended makes a true Circle, by fixing the Center at the Navel, and the Circumference to touch the extreame points of the fingers and toes. Then draw a Diametrical Line over the Navel point, so that the passing over the head touch no further downwards than the Navel Line, and it will be partly Circular, or Semi-circular.

And

And Part Triangular.

Then the inferior part from the Navel (both legs being divided and extended to the Circumferating Line) makes a Triangle, there being as much distance from foot to foot, as from the Extream point of each to the Navel; so 'tis part Circular and part Triangular.

O Work Divine!

And this is the Divine Work to give all things their Numberand Measure, Geometrical Proportion, as shall be further shewed.

These two the first and last Proportions are.

This fully explains, that the Circular proportion hath reference to the Superior part of the body, the Triangular to the inferior, calling them the first and last proportion.

The one Immortal, Perfect, Masculine.

Now in the first Superior or half Circular proportion, which is from the head to the Navel, is properly seated

the Soul, (although virtually it operates in all other parts of the Body) and therefore is called the Immortal, Perfect, Masculine part.

The other Mortal, Imperfect, Feminine:

In the last inferior or Triangular part, which is from the Navel to the feet (alluding to the flesh) is nothing but Corruption, Imperfection, and the excrementitious parts of Nature, and may justly be called the Mortal, Imperfect, Feminine.

And 'twixt them both a Quadrate is the Base,
Composed equally by Seven and Nine.

The Exterior extensive parts of Man being thus composed and described by a Circular and Triangular form, here he shews the proportion both of Man and Woman: for for as *Hercules* his whole body was delineated by making use only of his Thumb, so may every mans (the exact length of his Face being once known:) for every body is eight, nine, or ten times as long as his face, according as he is nearer or further from a true proportion.

But

But the most famous Artists agree, that the exact length of a man ought to be but nine faces, of a woman but seven: that is, the body of man from the Chin ought to be eight times as long as the face, and of a woman six times. And lest the Error of the face should give an Error to the body, the face ought to be so composed, that from the top of the forehead to the dint of the Nose, and from the dint of the Nose, the length of the Nose, and from the bottom of the Nose to the turn of the Chin, should be of an equal measure and distance. And so likewise from the dint of the Nose to the exterior parts of each Eye, and from that part of the Eye to the setting on of each Ear of the same distance; the rule for the proportion and measure of which distance ought to be from the top of the thumb to the second joynt of the thumb. Then his bredth from side to side, and thickness from back to stomach is answerable. And this symmetry is not onely in the outward Lineaments, but in the inward; for the Guts of Man do also confirm this proportion of seven and nine, being nine

or seven times the length of the body. Had not this exactness been observed, the sixteen *Italian* Artists had never agreed; who resolving each man to make a sixth part of a Man, without seeing each other, or any model given, but what was apprehended by them to be the just proportion of Man, when each of them brought their part to be joyned together, it seemed as the Act of one intire Artist and Workman, and not of many. And 'tis not onely thus in number and measure, but in weight; for the Heart as I have shewed elsewhere (by the Conjectures of some, for it cannot otherwise be demonstrated) weighs two strains at the Birth, and increaseth to fifty grains, and then decreaseth by two grains as he declines in years to his Infant Age, if the Almighty thinks fit to give him such a Continuation. And not onely man, but woman is made by this Geometrical proportion of seven and nine, which numbers being conjoyned make sixteen, that is, a *Quadrat*, a *Quadrat* number being that which is formed of its own parts: and there is a proper and improper *Quadrat*, because it consists of odd

parts;

parts; as three times three is nine, which is an improper *Quadrat*; but four times four is sixteen, which is a proper *Quadrat*, because it consists of equal parts, which is the *Quadrat* here meant; and this *Quadrat* is called *Base*, which if it be meant according to the *English* word *Base*, (*id est*, vile or beastly) this Conjunction of Man and Woman so improperly used, or with such immoderacy, that thereby we weaken or abuse our Castle of *Alma*, or Temperance, it is most base, sordid, and beastly: Or if from the Geometrical or Musical word *Base* or *Basis*, which is most significant; then if this ground-work or Foundation, or Musical Key be compacted by a divine, chaste, and solemn compact, we make a proper *Quadrat* and perfect *Diapase*.

Nine is the number set in Heavens place,
All which compacted make a goodly Diapase.

And this compact is made when nine stands in Heavens place; for Man being understood by nine, consisting (as I said) of nine parts, is oft called God; and as God being himself a Trinity governs Man; so Man (an Inferior God, having in himself a

Triple

Triple Trinity nine, or three times three) ſhould govern the Woman, by keeping the proper diſtance above ſeven, (of which proportion Woman conſiſts) which God hath allowed him, that is two, (ſeven being ſo many ſhort of nine;) rather allowing her one to make her even with him, then either by too much ſubtracting from himſelf, and giving her a number above him, or robbing her of leſs then ſhe ſhould have. But this fair compact by allowing her one out of his number, God himſelf allowed when he made her of one of his Ribs; by the addition of which one, the ſeven becomes eight, ſo there is two eights, which makes the goodly *Diapaſe*. The ſweeteſt, the moſt Harmonious and Myſtical concord in Muſick; as we ſee by two Lutes or ſilver Bowls, the one being ſtruck, the other anſwers an eight without ſtriking. Thus numbers from oddneſs become even; when *Circles*, *Triangles*, *Genders*, *Perfection* and *Imperfection*, *Mortality* and *Immortality* concurred and were combined in ſo Divine a Work.

But to return to the word of our Tranſlation. *The Lord God made*

Made. Translators do promiscuously render these words, viz. *Made*, *Formed*, *Framed*, and *Created*: But where the word Created is used after the general Mass of Creation (as in the 21th. verse, *God created the Whale*, and in the 27th. verse, *God created Man*) it is to be understood, that God created some singular and more eminent Piece, besides the original Mass; and so saith the *Targum* of *Jerusalem*, *Creavit eum duabus creationibus*, i. e. He created Man by two singular and universal Creations. Now the word *Made* signifies a Temperament of that singular Creation with the universal; *Framed* relates to the proportions; and *Formed* to the Life or Soul of the thing created: so that Man was created with other Creatures out of the main Mass; then he was created with some peculiar additions; after which he was made into Quantities and Qualities in gross; then Framed into certain regular dimensions and proportions; and lastly Formed, or (as the Schools call it) informed with a Soul. Now whether God did all this in order of Time I shall not dispute; for in respect of Gods Works they have no distinction § 3.

ſtinction of Time, but in reſpect of Man we may ſo apprehend them (without offence;) becauſe otherwiſe Gods Omnipotency cannot clearly be conceived by mans capacity.

But as to theſe words *made*, *framed*, and *formed*, (as they are notionally diſtinct from *Created*) they may be thus conſiderable, *viz.* *made* into a Vegetative (intimated by the duſt of the Earth) *framed* into a Senſitive life (intimated by the breath of Life) and *formed* into a rational life (intimated by a Living Soul:) ſo that in this notion we may apprehend alſo our ſimilitude to God by a *Trinity in Unity*. And that theſe words ought to be diſtinctly underſtood, appears from the words in the ſecond Chapter, verſe 2. *And God reſted from all his works which he had created and made*; and likewiſe in the fourth verſe, *Theſe are the Generations of the heavens and the earth, when they were created, in the day that God made the earth and the heavens.* And the words *framed* and *formed* are uſed in other places in different ſenſes; but I conceive the word *made* is moſt proper to be uſed here, becauſe it is onely applyed to Creatures of the greateſt Eminency,

minency, and that nine times. 1. To the *firmament*. 2. To the two great *lights*. 3. To the *ſtars*; and four times in the ſecond and third verſes of this Chapter, where the word is expreſt by way of Enumeration, of what was *created* and *made*: and then it is twice more named by change of the number, as in the 27th. verſe, *Let us make*; and in the 18th. verſe of the ſecond Chapter, *I will make*: *Let us make* denoting either the *Trinity* or *Angels*, or the compoſition of his Qualities aſſimilating God; *And I will make* denoting his peculiar care. But however here 'tis ſaid, *The Lord God* made man; which are plural appellations, though the verb be ſingular; ſo that *Let us make*, and *the Lord God made*, do anſwer each other as to the Trinity, or what concerns the eminency of mans being made.

Man. If *David* ask'd the queſtion, *Lord, what is man?* ſo many hundred years after he was made, and anſwered himſelf, that *man is altogether vanity*, or *is nothing, and his days as a ſhadow*; what can we imagine man to be before he was made? he was nothing as the word Creation implys; and being § 4.

made, he was made of little more then nothing; for he was made of the dust of the earth, and yet still continuing in this Compact of dust, he is still but vanity or nothing. And so we may Collect from his four names, for he is called *Adam*, *Enoch*, *Ishe*, *Chebor*; the first name *Adam* signifies earth, or red earth, that seems to have some colour of a substance; and yet when we see how changeable it is into other Elements, the earth it self is but a momentary something. Secondly *Enoch*, which signifies sickness or calamity, we feel something of that, and yet that vanisheth; *for pain or calamity may endure for a night, but joy cometh in the morning.* The third is *Ishe*, which signifies crying or laughing, both of which are so oft expresst in one wind (as the Proverb saith) they are scarce distinguishable. And for the last *Chebor*, signifying Excellency, it is said that *man being in honour hath no understanding*, but is compared to *the beasts that perish.* So that we may well conceive these four words signifie the four Elements of which he is Compacted; *Adam*, Earth, the grosser part of his body: *Enoch*, Water, the redundancy

of

of which causeth sickness and deluges of Rhumes: *Ishe*, Air, from whence allso unds are procreated: and *Chebor*, Fire, which is the most excellent of all the Elements, and so is either common and culinary, or superceleſtial, consisting of Love, or an intellect, or such properties as belong to an Angelical Nature.

Of the dust of the ground. Man is said to be made of *the dust of the ground*; and in the ninth verse 'tis said, *Out of the ground the Lord God made to grow every tree*; and verse 19th. *Out of the ground the Lord God formed every beast*, &c. *Out*; here it is meerly *out* of the *dust* of the *ground*, to shew that there was a difference between Man and other Creatures in their making; so that by the *dust* of the *ground* is to be understood the superficial part of the earth, of which man onely was made; for all Creatures are said to be made *out* of the *ground*, but not *of the dust* of the *ground*, but Man *of the dust* of the *ground* or earth. Now whither this dust was made by a peculiar omnipotent Calcination, or other Rarification is not demonstrated; but we may conceiye it of the most attenuated § 5.

tenuated part of the earth, and therein the more Noble part, because capable of the most activity; for if we consider our *common dust*, it flies like Atoms over the Surface of the earth, oftimes being raised into as many dry Clouds as there are moist, and by the co-operation of these two, dry and wet, those varieties of Naturals and Preternaturals (which are so oft showred down upon us, and seen among us, as Moths and other flies, Mice and other Vermine) are produced. And mostly they are Agile creatures, whether we respect their volatile or reptile, or aquatick natures; which I mention to shew, that if the ordinary *dust* produceth such agile Creatures; we may collect that our Creator hath adapted to our more agaile body (in relation to our Souls) far more agile *dust* then to other Creatures. For the *Targum* of *Jerusalem* adds to our honor, that we are made *ex pulvere Sanctuarii*, i. e. of holy *dust*, differing from all other *dusts*: which should raise this Contemplation in us, that as we are not like beasts or other Creatures in our Temperaments, they made of the ground, that is, of the *feces* or dregs of

of the Earth, we of the Superficies (or of some peculiar *sanctify'd dust*;) so ought the habits of our bodies to be sublime, and alwaies ascending to an higher sphere, and not to be alloyed and turned into various Corruptions.

And breathed the breath of life. God at first *breathed* upon the face of the waters: this was the first universal Vegetative and Sensitive life and motion which he infused into the Mass of Creation, of which Man was also partaker. But this *breath* which God breathed into man, was of a higher nature, not onely giving life and motion (for Man had that by *universal breath*, but by this *man* became a living Soul.) And as our bloud within us (for all things have a bloud or spirit of the nature of bloud) is said to be the Vehicle or Conveyor of the Vegetative or Sensitive life; so the Air without us, in which is the *universal breath*, may be said to be the Vehicle of that life into us; and the spirit or life is the vehicle of our rational life, or of that divine Soul which flows into us; for God works all things by fit Instruments: so that our Soul is conveyed § 6.

to

to us by this spirit or *breath* of life; the spirit of life passes by air, the air, by bloud (and other parts adapted for such receprions;) so traversing the whole body by Circulation, returns again to the place from whence it came; for we see when the bloud and air (which are more evident to us) meet with any obstructions either by nature or accident, the Soul thereby is deprived of all its faculties.

§ 7. *Into his Nostrils.* The *Egptians* were wont to signifie a wise and prudent mind by the figure of a *Nose*, and of strength to his wisdom by the extension of the *Nostrils*; for here it is that the breath of life first enters, and consequently wisdom and strength. The Anatomists call them *Nares*, because the Spirits of the air do *Nare* or *Swim* continually in them; nor is the mouth or pores fitted for such receptions. The three properties of Inspiration, Expiration, and Respiration, being peculiar onely to the *Nostrils*; for if the *Nostrils* be not clear, the mouth will be foul, the breath stinking, and the pores unapt for sudation: for the *Nostrils* having through its little hairs suckt in the air

free

free from commixtures, it passeth from thence to certain spungy bones, and from thence into Mammillary processes, or things like the teats of *Udders*, and so immediately to the Brain, where the common sense sits as Judge, and resolves to pleasure the body with what is fit for the senses, or by certain perforations does again distil into the mouth, or throws them out by efflations as obnoxious. Now it is certain (as Anatomists find) that there are two Nervous inductions, which go from the nostrils to the very middle of the brain, whereby the Life and Soul first enters by the help of the air into the *Nostrils*, and thence to the brain, and from thence by the breath of life is virtually transfused into all parts of the body; but the *Nostrils* must have the honor of the first ingress of life, and of the first infused Creation, or Created infusion of the Soul.

And Man became a Living Soul. § 8.
The *Arabick* renders it a *Rational Soul*, which properly distinguisheth it from the Soul of other Creatures. But the word *Living* is sufficient: for all Creatures have a share in the

breath of life, but Man onely is said to be a *Living* Soul, or a Soul which is alwaies *Living:* It lives here under a notion of *Mortality* in respect of the body, but lives here in respect of it self under a certain notion of *Immortality*, dying as to the body, but always living to its self. The bloud returns it through the brain and nostrils to the *spirit* of life, that *universal spirit of life* to the *peculiar spirit* of humanity, to be disposed into individual Glorifications.

Cap. 2: Ver. 8.

§ 9. *And the Lord God planted a Garden Eastward in Eden.* The *garden* here is not meerly to be understood in our usual phrase, a place of Flowers, or Orchard for Plants, but a *place* which contains all sorts of plants and Flowers from the Hyssop to the Cedar, from the least to the greatest, as the Seminary and Nursery for all future Plantations: and this *place* was Eastward, which the Sun saluted in the morning; to set us an example of our duty to all orderly motions. A *place* where no Edifices were to hide our lazy or surfeited bodies; a *place* where was no bed to repose

poſe on, but the lap of our Mother Earth; no Valences or Curtains but the ſhade of trees; no covering to innocent nakedneſs, but their leaves; no mixtures to heighten our taſts; all pure ſimples; no Penſils to deceive or flatter our eyes; all true natural, and a perfect repreſentation of what a Country life ſhould be. And this is as the word ſignifies the true *Garden of Eden*, in which happy ſolitude or ſafe pleaſure, ſee what *Adam* enjoyed; *He* had every tree that was pleaſant to the ſight, or good for the taſte, but principally a tree for Life, a tree for knowledge. There was alſo flowing and enriching Rivers: Beſides there was gold and precious ſtones enough to ſatisfie a contented mind, not Avarice: And above all *he* had opportunity there to expreſs a harmleſs induſtry (it ſeems one of the pleaſures of *Paradiſe*)

And there he put the Man whom he had formed. Not the *man* whom he had Created out of nothing, and by meer Creation could do nothing; but being formed, or a Soul infuſed into that lump of Creation, he was thereby impowered to act; and that he might § 10.

have some materials to work upon, he was there *put* or placed. And certainly not onely *Adam*, but every man hath his native *Paradise*, every part of the World hath its varieties, and may afford us satisfaction for the body and the mind. And it is either the original Itch in us, or want of true Education or Instruction, or curious ambition, or an uncontented mind, or a continued punishment upon us mortals, that no *place*, no *station* where we are, can hold us, nor no *Paradise* or pleasure retain us from further inquiries. It is not said he *put* the Man there whom he had *created*, or *made*, or *framed*; but the *Man* that he had *formed*, to shew that the Mind or Soul of Man whersoever *placed* with the body might make any *place* contenting, if it transgressed not its Rules and Boundaries.

Cap. 2. Ver. 9.

§ 11. *And out of the ground.* Man (as I shewed in the seventh verse) is said to be made not onely of the *ground*, but of the *dust* of the *ground*; and here every tree is said to be made out of the *ground*, but not of the *dust*; so that Man

hath a Constitution by himself, and yet as made of the ground, he partakes of all plants; for *homo est Arbor inversa*, i. e. *man is a tree invers'd:* and is called *homo*, because he is *ex humo*, or *ex humida parte terræ*, i. e. out of the humid part of the earth. He hath his dust and moisture, *i. e.* he is agile and apt for motion, yet fixt in his materials; whereas plants are not so, they are fixed in the *ground*, and have no motion but of Vegetation, except what is said of the Mandrake and the feeding Lamb; yet they also die if the fibras that oblige them to the earth be cut asunder. And Man hath very little advantage, when we consider that in all his postures, sitting, lying, or standing, still he is fixed to the earth or to some materials made of the earth, (swimming in the water, leaping in the air, being but forced motions, and of no continuance.) And this is called our Vegetative life; although in a plant there is also a sensitive life, as is seen in the sensible and other known plants of that nature. Now as man is made of the *dust* of the *ground*, plants are more proper *out of the ground*, and they have two advantages

Perkinson, p. 118.

over

over Man, first in their heighth above ground, 300 foot and more high; and next by perforation in the ground, some conceiving that the sap root of an Oak will run 9 foot perpendicular downward, which is as I conjectured is in solid earth the uttermost Orb of the Liquid Element: But Man by his ingenuity mounts the heigheſt and mines the deepeſt rooted plants.

Now the other part of the earth further from the superficies is more compact and solid, affording Quarries, Mines, and Precious Stones; but yet all varieties of colours, tasts, odours, Instruments of Harmony, and indeed all things which please the senses, are produced out of this superficies of the humid part of the earth, being in the middle between air and Minerals, which have their colours and vertues onely by attraction, then consolidation.

§ 12. *The Lord made to grow.* That is, they had their energy of *growth* from his humid part; for we must distinguish between Creation and Generation, the one being an existency out of no efficient matter, the other the motion or operation of that existency, accor-

according to the several natures of several kinds, adapted for various Operations, always moving in the universal Soul, being the spring of the World, which makes the wheels to move in order, if we consider the whole; but if we consider the parts, 'tis more difficult to apprehend the Connexion of all things as it were in one: but we can look on it no otherwise then as a Watch, the spring giving motion to every wheel, where the nimbler motion of the balance is as considerable as the Majestick gradation of the great wheel, both serving to one end. Thus the little Mite of the Cheese hath its proportioned use, as the great Crocodile produced out of the slime of *Nile*; the little Wren, as the *Ostridge* or the great bird *Ibis*; the harmless Lamb, as the Elephant, or the great beast that devours Countries; the Pigmy, as the Giant; the Hyssop as the Cedar; the pleasant Southern air, as the the great Diapason of *Saturn*, (accounting the motion of this lower air to move harmoniously with the other seven Orbs.) So that in the whole Creation this *growing* is no other then the *motion* of the *univer-*

sal spirit diversifyed by various Organs for several uses to one common end.

§13. *Every Tree.* We must apprehend this garden called *Paradise* to be greater then Geographers do allow it; or else we must (as Sir *Walter Rawleigh* doth with the beasts that went into the Ark) confine them to their original kinds, and then less ground may be affigned; or otherwise the whole Earth is but sufficient to contain the several Species: for if we admit of such exuberant *Plants* as some Authors mention, few *trees* might fill such a Garden: for the *Jewish Targum* tells us, that the *tree of life* therein was 500 years journey high (the bredth they mention not, but proportions therein must be also admitted.) And others † speak of an *Indian Figtree*, which extends it self in some Countries twenty or thirty miles: nor need we much doubt of the latter, in respect it is possible by art of several inlayings to make a *Vine*, or any other exuberant *Plant* to extend as far. But we may suppose here was the Seminary of all beneficial *plants*; from whence the rest of the world had their

* *Cujus altitudo erat Itineris quingentorum annorum.* Targ. Hier.

† Sir *W. Rawleigh.*

Seeds;

Seeds, *Cions*, or *Transplantations* by winds or birds, or exhalations to convey their seeds into other Regions; and after by nature, art and industry, diversifyed into Plants preternatural to their originals.

That is pleasant to the sight, or good for food. The *Eye* is the noblest part of man, being the Index of the Soul; and food is not onely a subject or sustentation of our whole, but especially our *Ocular* part. The *Eye* is the first discoverer of want or superfluity of sustenance; the *eye* is the first Judge of what is offensive or inoffensive to our appetite; for if the *eye* dislike, we refuse, if approves, we eat, though it proves our poyson; for the stomach oft surfets by the pleasure of the *eye*, when the appetite takes its dimension from what the *eye* sees, and not what the little bag of the stomach contains; for nature is content with a little, if that little be good. And since nature hath confined her self to certain receptacles for food, it were against its rules to fill those with the unlimited appetites of the *eye*, unless we make our stomach to imitate our *eyes*, which are meerly satisfied with outward ob- §14.

jects; yet something must be to support their spirits. And therefore the *eye* may be pleased with what it sees, the stomach satisfied not with what the *eye* sees or *pleasant to the sight*, but with that which is *good for food* or sustentation.

§ 15. *The Tree of of Life in the midst of the Garden.* I do not apprehend this tree to be planted *in the midst* of the *garden*, as the Center to a Circumference, but rather as vertue is said to be *in the midst*, or to consist in the mean or mediocrity, or temperance. To shew that if *Adam* could have been so temperate as not to aspire to life till it were revealed to him what kind of life he should enjoy, or what Knowledge he should know, he had been happy; for we shall find by the subsequent, that God imparted life and knowledge to him by degrees. Or possibly *in the midst* may be taken for the *chief*, namely that among all the trees of the garden the *tree of life* was the chief; the garden being an Emblem of our bodies, our Heart being as is thought the seat of life *in the midst* of our body. But it may well be said also in the *midst*, because a tree of that stupendious

height

height, as to be 500 years journey to the top as before mentioned, must needs be seen in all parts of the garden, the proper and true distance undiscernable to the eye.

And the tree of knowledge of good and evil. This was not placed in the midst as the tree of life, but as it were concealed till God thought fit to impart the knowledge of its vertues, or forbid the use of it as he did: And though *Adam* did eat of it, yet it produced no such Science as was satisfactory; for by eating he knew *good and evil* so confusedly, that he and we know not how to distinguish them, many things being good or bad according to doubting Intentions or Commands. But I conceive as the vertue of one tree was to enliven a Man to a sound Constitution, the other was a fruit of a marvellous, luxurious nature, and provoked *Adam* to the evil of Concupiscence and Carnal desires and actions; and so by eating knew both *good* and *evil*, that is, good whilst they knew not *Carnality*; evil in the knowing *Carnality*: and Man hath the reward of his Libidinous disobedience, his body being so full of Diseases and Infirmities, that § 16.

the means of propagation seems to beget more Diseases then Children.

Cap. 2. Ver. 10.

§ 17. *And a River went out of Eden to water the garden, and from thence divided into four Chanels or Heads.* *Adam* had seen the pleasure of the Heavens in their glorious ornaments, and the pleasures of the Earth in its various tapistry, whose odoriferous influence offorded also a most pleasing breath; he was now shewed the pleasures of the *waters* in *Eden*, where was a pregnant River, or rather *Fountain*, which issued forth such abundance of delightful waters, that they divided into four *Chanels*, *Heads*, or *Rivers*; the Earth gave way to their gentle motions, and as it were left the rich valleys for them to dance upon whilst it self still rose higher and higher into Hills and Mountains meerly to overlook their pleasures. And it is to be observed here that four is the next number repeated after 1. 2, 3, 4, 5, 6, 7, as being the first Quadrat number of great use in Physical proportions; and possibly these three, *Gold*, *Bdellium*, and the *Onyx*, were only mention'd, & no more to make the

the four ſtreams in the ſame Narrative ſeven, to ſhew the perfection of this *Fountain*. But ſome allude the four *Chanels* to the four parts of the Earth, *Europe*, *Aſia*, *Africa* and *America*: But doubtleſs they were neither known nor ſo divided in *Moſes* time, certainly not in *Adams*. Others allude them to the four Cardinal Vertues, but vertue was then ſo intire, that there needed no diſtinction; for pure vertue is not diviſible; for he that is truely juſt, muſt be Stout, Temperate and Prudent; and he that is ſtout muſt be temperate, and prudent muſt have the other vertues. True vertue can admit of no ſeparation from it ſelf. The ſtreams of vertue come out of the Spring Head in *Eden*; and though it may ſeem to divide, yet every ſtream is contiguous to the Fountain, and ſo is vertue. Now where this *Eden* may properly be placed, and from whence theſe waters flow and return, I ſhall afford a larger Diſcourſe ſomething different from former notions both in Hiſtory and Philoſophy, and yet I hope rational.

Cap.

Cap. 2. Ver. 11.

§ 18. *The name of the first is Pison: that is it which compasseth Havilah, where there Gold.* See my Introduction in my Book called *Fodinæ Regales.*

Cap. 2. Ver. 12.

§ 19. *And the gold of that land is good: there is Bdellium and the Onyx Stone.* I remember not my Author who saith that there are three eminent stones in the nature of Minerals, which were known to *Adam*; the one is a stone that hath a vertue of transmutation of Metals, and possibly this may be meant by gold; the other hath a vertue to discover the quality of all Sensibles and Vegetables, and this may be meant by Bdellium; and the third of a more transcending nature, by imparting to us all Angelical operations, and this may be meant by the Onyx: But whether or no there were or are such stones by nature or art, the fruitless labours of others shall cease my further inquiry. I confess there are such admirable qualities in such as are of common use, that I can run very high in my Credit, that in respect of

their

their ſolid temper they are more fit to retain ſuch Excellent vertues: As in the Loadſtone for Navigation and Intelligence, the Saphire againſt Poyſons, the Vitriol againſt Corruptions; and above all the *Bolonian* ſtone which upon Calcining receives and the beams of the Sun, and conſtantly after affords a ſoft light like the Gloworm. But whatever this Bdellium was, which Sir *Walter Rawleigh* ſaith was a tree bearing Gum and Pearl, or what the Onyx or Beril were, the Text ſaith, *the gold was good*, and if ever ſince there hath been in Man ſuch a *Sacra fames auri*, a ſacred hunger of gold, I hope it is onely to get that gold which *Piſon* embraced, which gold onely is ſaid to be good; 'tis good whilſt it is here, but whether it be good to be got or carried from thence is the queſtion: but admit we have it, 'tis ſtill good ſo as it be not adulterated by the bad uſe of it. In ſhort, it is the Cordial to all humane Commerce, and therefore ſaid to be near a River, as more fitted for tranſportation; for as *Adam* was to labour at home, ſo upon the increaſe of his Poſterity he was to traffick abroad.

And

And it may be observable upon the number 3, that as *Gold*, *Bdellium*, and *Onyx*, were the first Jewels that nature offered to *Adam* before his fall; so *Gold*, *Myrrh*, and *Frankincense* were the first offers which were made to the second *Adam*; the first by a wise God, the other by Wise men.

Cap. 2. Ver. 13, 14.

§ 20. *And the name of the second River is Gihon: the same is it which compasseth the Land of Æthiopia. The name of the third River is Hiddekel: that is it which goeth towards the East of Assyria: And the fourth River is Euphrates.* Though the *Scriptures* differ in the names of the Countrys where these four *Rivers* are, as the Land of *Havilah*, call'd also *Evilat*, and *Indies*, so *Æthiopia* call'd *Chush*, and what those Countrys contains; viz. *Gold*, which some adjutively call *Bonum & Electum*, and others *Electrum* (which is the richest composition of Gold:) and for *Bdellium*, which some esteem a *tree* yielding sweet *Gum*, others render it *Carbuncules*, and *Oniones*, *Pearls*: and for the *Onyx*, others render *Beril*, *Lapides Chrystali*, or Chrystal, and Diamonds.

monds. And though they differ as much in the Rivers *Hiddekel* (which some call *Tygris* and *Diglath*) and *Euphrates* (*Perath*;) yet these seeming differences are but noble *invitations* to the Study of *Geography*, *Hydrography*, and other *Sciences*, thereby to learn the Wonders of the *Land* and *Deeps*; insinuating also to us the richest *Minerals*, *Plants*, and *Precious Stones*; and that the natural progress of *Creation* may easily conduct us to them, for the Fountains direct us to their Streams or Rivers, those Rivers to the Seas, the Sea carries us into and from other Creeks by Fluxes and Refluxes; and so the Art of *Navigation* is known and improv'd, and *Merchandizing* thereby encouraged: and it may not be amiss to think that those Names and Places of *Territories*, *Rivers*, *Minerals*, *Plants*, and *Precious Jemms*, and *Stones*, were purposely render'd *ambiguous*, that we may not be lazy in our Inquiries after them; for mistakes are many times *clews* to guide us into certainties; and therefore it may be inquir'd whither the four great Rivers (as *Ortelius* tells us) which come from the *Artic Pole*, and are the *origin* and *source* of all Seas

and Waters, were not those four Rivers here intended; and whether the *circle* of those impassable Mountains about that *Pole* was not the defending *Angel* to the place of *Paradice*, the Sun keeping always an equal distance and heat from that *Pole* or *Point*; and though it be called the *Frigid Zone*, and the *Antartick* the *Torrid*, yet those are but as *imaginary* as the *Circles*.

This Text also teacheth us the *East* Point of the *Compass*; which though certain to every Countrey, yet every Countrey hath a different East from another according to its position, from the first appearance of the Sun upon their several *Horizons*. The next Point is *West*, *Gen.* 12.8. which is opposite to every East or Rising of the Sun to that *Horizon* where it appears. And Verse the 9th. the *South* is mention'd, which is the middle Point when the Sun is at its heighth between its appearance or *Ascension*, and disappearance or *Descension*, upon any *Horizon*. Then in the 13th. Chapter verse 14. the *North*, which is the opposite Point to the *South*, is mentioned, and placed before the other three as the most principal and certain Point, *viz. Northward*,

South-

Southward, Eastward, Westward; that is, *toward the North, South, East, West.* For I question whether *Moses* then knew the exact *Points* (as now we do by the use of the *Loadstone*) which now are also taught us from the natural inclination of all things to that *North point* by *Plants*, other *Stones*, *Birds*, *Fishes*, *Waters*, *&c.* though possibly they might know the *Load Star* or *North Star*, yet I do not find that the Use of the *Compass* was known till about *Christs* Time, as I collect from the 27th. of the *Acts* verse 12. where the *Southwest* and *Northwest* are mentioned; by which time they had got two Points more of the thirty two, which *Compass* now is the Seamans Alphabet. However we have sufficient hints from this Text to traverse the world for the better *manifestation* of our *Creators glory*, by the insight and benefit of his various and wonderful *Operations* and *Products* in the *Elements.*

Cap. 2. Verse 15.

And the Lord God took the man, and put him into the garden to dress it, and to keep it. God knew that Idleness corrupts the best natures, and therefore Man § 21.

Vt coleret legem & observaret mandata ejus. Targ. Hier.

was imployed in that humble vocation; for though God did at first create the kinds of all Plants, yet doubtless man had and yet hath an honest Allowance to procreate a Diversity of *Species* by Transplantations, Ingraftings, Inoculatings, and other various Cultivations, which were Incestuous in other Creatures; but as I conceive allowed from the words here *to dress and keep it.*

Nature is of her self rude in Exuberancies, so that if Art do not polite it, even the *Winds*, *Frosts*, *Birds*, and *Beasts* do supply their Prunings. And 'tis not onely thus in Plants but other Creatures: the *Eagle* with her art breaks off her overgrown Beak, and renews her age; and Man himself would scarce be discerned from Beast, if Art and Care did not preserve his Excrescencies from defacing him. Nature is dull and idle; Art is the Soul of Nature; and Sedulity the Spirit or Mind that unites them. It is Motion that keeps all things Celestial and Sublunary in order; should that cease, 'tis thought the upper World would be in a flame, and our lower World a rude *Chaos*. That which we call

call Quiet is onely the result of a Lazy Mind, true Quiet is onely our Contentment in all orderly and allowable motions, to the improving and preserving Nature in her best form, whither considered as to Individuals or Generals.

Cap. 2. Verse 16, 17.

§ 22. *And the Lord God commanded the man saying, Of every tree, &c. thou mayest eat, but of the tree of the knowledge of good and evil thou shalt not eat.* Besides the Law of Nature, whereby God had fixed to every Creature its order, as the Sun to rule the Day, and the Moon the Night, and Man next under God to have the Dominion of all Terrestrial Creatures, God did think fit to exhibit to Man a Law of Trial, or rather a Command of Reason; for what needed God to command whenas there was nothing could have power but from him to disobey? yet that Man might not think all things so tied to the order of Nature without variation, as that his Posterity, which were not to have such immediate conversation with God, might easily judge by the rule of Trial or Reason what was expedient

for

for such a Creature to perform to a Creator. And therefore did God command this Law of Trial or Reason, for it was but reason that God should be obeyed (even in seeming Trivials) seeing Nature it self, which he hath constituted, invites us to the same. 'Tis true, sin came not till the Law: Now the Law is but the Memorials of Nature, which are that every thing should be kept in order, Servants obey Masters, Wives Husbands, Children Parents, Subjects their Superior Magistrates; (accoeding to several orders:) and for want of which, Rebellions in States, Commotions in Families, do arise. God did know Man would disobey, and God permitted him to disobey, that by *Adams* example all his Posterity might see the effect of Disobedience to the Law of Reason; for it was most rational and just, that Man should obey whatever God imposed, especially seeing God had given him such a latitude, and so small a limitation.

And though we may think this Law of Reason too strictly imposed upon us, yet upon due inquiry we had no other way left us in our Creation to ex-

expreſs our gratitude, but by this Law of Trial or Reaſon: for though we know not exactly what God hath impowered us to do or not do, what to act, or what to forbear; yet now by the rules of Reaſon we may judge what things are not fit to be done, and as much as in us lieth retire our Wills, Deſires, or Acts from them. As for example, *Adam* might thus have diſcourſed: I may eat of all Fruits except one or two; I have ſufficient by this freedom to pleaſe my taſt and ſight; why ſhould I be ſo ambitious by eating of the Tree of Life to live another life, whereas that wherein I live enjoys ſo many varieties? Why ſhould I be ſo curious to know more by eating of the Tree of Knowledge, whenas already I know ſo much as God thinks fit to impart, and I find that he is ſtill inſtructing me? And thus may every man judge by the Law of Reaſon whether he diſobeys God or no. The firſt examination is from the rules of Nature in the point of Obedience, and therefore 'tis ſaid, that *Obedience is better then ſacrifice*: for thoſe Rules which we have of Morality or Chriſtianity are but the Product of the Rules of Nature formed into

to rational Doctrines. I do not here include the Rules of Faith, and yet these are Rules of Trial and Reason; for what can be a safer Trial then to believe because he commands? and then in reason how safe is it to believe that which may be hazardous to our Souls if we do not believe? And even here do we follow the Dictates of Nature, rather in obeying what is said to be his command, then in disobeying in those things wherein we have not his command; but especially in such things wherein both in Nature and Reason we find Natural, Rational, and Christian Injunctions. So that Gods command (how mean soever the command may seem) was but to shew, that besides the Law of Nature he did exhibit unto us a Law of Reason; and unless we return to his commands as well a rational subjection as a natural, we submit as Irrational Creatures, but not as Men: and though possibly we cannot do otherwise then what is decreed, yet to will, to desire, to endeavour the doing what we are commanded to do, or prohibited from doing, cannot but prove *an acceptable sacrifice.*

Cap.

Cap. 2. Verse 17.

For in the day thou eatest thereof. I § 23.
cannot but admire that the God of Union should ordain Disunions, seeming *Sympathies* and *Antipathies*, Evening and Morning, Day and Night, Light and Darkness, Life and Death, Good and Evil: But when I consider, that the Morning could not be known but by the terminating it with the Even, or the Day but by terminating it with Night, or the Light but by terminating it with Darkness, or Life but by terminating it by Death, or Good but by terminating it with Evil; I find that these terminations were agreeable to our knowledge: for the several appellations of Light had been infinite, and thereby not fitted for a manifestation to us; and we must in their knowledge have been made coequal with God in glory and eternity, if they had not been thus manifested. But these appellations of Darkness were the Foils to set off the splendor of the Creation, and Evil was no other then as the evening to the morn, or as night to the day, or as darkness to the light; nor was death any other then

the ſmooth tranſition to immortality, without fear, pain, or trouble, or onely a ſudden rapture or exſtacy in the ineffable change from terreſtrial contentments to ſuperceleſtial beatitudes. But from the breach of this command ariſeth the evil of evils, death of death, evening, night, and darkneſs. It is wonderful that *Adam* ſhould ſo much erre in the firſt trial which God made upon his obedience, and it is as wonderful that God did command *Adam* to forbear that which was the beſt piece of Mankind, the Knowledge of good, and the termination of it; which was all the evil which then could be called evil: But Man was forbidden it doubtleſs that he might not conceit within himſelf that he had attained Knowledge from the virtue or nature of that Plant, but from the immediate giſt and inſtruction of God; for certainly God did inform him of the whole ſyſtem of the Creation, (by what we may collect by the foregoing and following verſes) which was a ſufficient Knowledge; ſo that the Knowledge he had by this Tree was onely a Knowledge of Intoxication, and Knowledge of the termination of Life, and a confuſed

fused Knowledge of Distinction between good and evil, (which Knowledges were forbidden;) his Knowledge before being a complete Knowledge consisting of a perpetual blessedness: for his Knowledge thereof was onely this, that goodness did now terminate by his disobedience, and that life should have a period or termination, which was a death; for by this Knowledge he got a Critical Knowledge, as we find by *Eves* Dispute, that Disobedience was the extreme of Obedience, Death the extreme of Life; whereas whilest he was under Gods teaching and instruction, he knew nothing but a quiet obedience, and an innocent life, free from thoughts of disorder, or fear of what should happen; but now he knew the termination of that life, and that sentence, *In the day thou eatest thereof thou shalt surely die.*

Thou shalt surely die. If it be true what some Divines affirm, that *Adam* continued but six hours in Paradice, three before the eating the Fruit, and three after; I should wonder how *Adam* should be made sensible of death, seeing before his eating he was in a § 24.

perfect and immortal condition; for a Blind man cannot understand a Colour, nor he that had never seen the separation of Soul and Body know the effects of it; but certainly God did either shew him the Horary Plant, (or other Creatures of the like nature) that hath its birth, flourish, and close, in an hour, and is never seen after; or else taught him the way of Sacrificing Beasts, and by their expiration to know his own, in case he disobeyed this command; or else the nature of the Death was represented unto him, not as an immediate separation of the Soul and Body, (for we find he lived many hundred years after) but his death, foretold here was a certainty of a future dying.

Cap. 2. Verse 18.

§ 25. *And the Lord God.* God is seven times repeated in the first Chapter, and the eighth time in the 26th. verse; but in the second Chapter verse 7. where the Narrative of Mans Creation is more fully described, it is expresst that not God alone, but *the Lord God said.* And so here concerning Woman, the words *Lord God* are also used to

to testifie, that in the Creation and Making of both of them God did assume another Title to himself then the single word *God*; *God* seeming to be a name relating to all his Creatures, but *Lord* more peculiarly to Man and Woman, as before is hinted concerning Man onely.

Said. This word *said* is repeated seven times in the first Chapter, viz. verse 3,6,9,11,14,20, and 24. Now where it is thus expressed that God said, *Let there be*, we must apprehend rather as an act, then a discourse or deliberation; for though we discuss before we act, proceeding from the imperfection of our Knowledge, and want of power to act (things being known to us onely in the abstract) and when we do know them, we are uncertain of our Abilities to put them in action; yet God knows all things in the concrete, and his perfect Wisdom and Power requires no discourse or deliberation: so that it must be understood in the seven other places, that God *said and did* at one and the same instant; but in the eighth and ninth places the word *said* is not to be understood as a *fiat* onely, but as a word of deliberation rather then § 26.

then action, which is inferred from the words *Lord God*, and *Let us*, and *I will*: for in all the entrances of the other parts of Creation it is said onely *Let there be*; but in the 7th. and 18th. verses (being the eighth and ninth time) *the Lord God said, Let us make*, and *I will make*.

§ 27. *It is not good for man to be alone.* Man is a noble and sociable creature; a secluse and monastick temper neither becomes him, nor was safe in the primitive and most eminent time of *Adam*, much less in ours: for it oft produceth such prodigious Copulations, or contranatural Restrictions, as Nature is as much injur'd in the one as in the other; therefore to be avoided as being not good for *Adam* nor his Posterity. And of all Societies surely that is most complacent that consists of sutable Tempers.

Yet some of the Fathers hold, that Man is never alone when he is alone; Angels or Spirits that attend his most private meditations are such contenting Companions, that though he converseth with no other body, yet his Mind hath the fruition of an ineffable Society: so that in respect of the Mind it is

good

good to be alone, but in respect of the Body it is not good to be alone. And therefore to prevent that solitariness or other beastial society, God did make the Woman to be the Wife or Consort to Man. And it is not good for either to be separate, as to leave the other to be alone; he or she that doth it is guilty of the breach of that originally instituted good thus provided for them by a Conjunction: for when it is said, *They shall be as one*, that is, of one society; he is not to be alone, nor she alone, but both to make an unseparable society, so as to leave all other Relations or Interests to be two, all one, or two alone, and yet not alone so long as they two concenter in an happy and affectionate Unity.

I will make an help meet for him. That is, I will make him into such a posture or condition, that a meet help shall be extracted from him, and so to be to him as his Companion. § 28.

Here I must observe, that in all the Works of Creation the words *Let there be*, and *Let us*, seem to be results of plurality, and may relate to the Trinity or Angels, or some subordinate Instruments; but in making Woman God speaks

ſpeaks it in the Singular Number, *I will make*; to ſhew, that God did more appropriate to himſelf the making of Woman then any Creature of the whole Creation; for ſhe cannot but be apprehended the moſt ſingular and unexpreſſible piece: for when *Adam* had ſeen the Light, Firmament, Waters, Earth, with all their Ornaments, and all the varieties of Fowl and Beaſts, and could diſcourſe with them in their own Dialects, (and doubtleſs ſome of them might have afforded a ſatisfactory contentment in a Converſation;) yet (I ſay) none of thoſe glorious Creatures (either Celeſtial or Terreſtrial) were thought fit Helps for him: and therefore *the Lord God ſaid*, (it muſt be ſo implied) *I will make* a more excellent piece then all my former pieces, a Woman; which ſhall be a more meet Help for Man then all thoſe glorious things which I have created: and God ſeems to appropriate the Womans making more peculiarly to himſelf; for *fecit* (*he made*) is applied to the univerſality of all Creatures; *faciamus* (*let us make*) applied to Man; but *faciam* (*I will make*) applied onely to Woman. I ſhall adde this, that the productive

ductive Mass of all Creatures was made out of nothing, and Man in his Elementary Parts was made out of that Mass which was made out of nothing, and Woman was made out of him, who was made out of them, that were made out of nothing: so that *Ex nihilo nil fit*; she, and we, and all Creatures in their most beauteous appearances, are still but appearances, mere nothings; and yet nothing is, nothing ought to be, more helpful to Man then Woman; for whilest that nothing is something, she is to be a meet Help, a Help meet, for him for whom she is made, & to whom she is conjoyned, and that is her duty; and to this end woman was made, to be a Help meet for him, (*adjutorium*) an helper, a delight and ease to Man, and that in the most meet, apt, fit, and agreeable manner. The *Arabick* adde to *adjutorium* (*e regione ejus*) that is, an Help, but still such an Help as should keep within the bounds, limits, or *region* of Mans government: and that certainly was the intent of Gods making of her. And if she proves otherwise, methinks I hear God say, I will make her to be a meet Help for Man; if she will not, she shall know

Faciamus ei mulierem, ut sit sustentaculum in adverso sibi. Targ. Hier.

more sorrow then *Eve*. And certainly the Man is to take care that he lays no servile (or such other) Impositions upon her, then she is able to bear: she is to be a meet Help, to go hand in hand in helping and supporting their mutual Interests. This is all the difference I can observe; an help does imply that one is to be assisted, so that it is his part to give the first motion to all affairs, and she is to help without dispute, and not to run away or separate from the burthen.

Cap. 2. Verse 19, 20.

§ 29. *And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattel, and to the fowl of the air, and to every beast of the field.* Man being made of a cleer *intellect* and insight into all Creatures under his subjection, *God* as a perfect Workman having made so exquisite an *engine* to put in motion those various parts of Creation, *tried* how those excellencies with which he had endowed

dowed him would *operate*; for the *model* or *framing* of any piece to such an end as it was designed, shews onely its outside and not its *vertue*, till it doth *operate* to that end. And certainly as *Adam* was so *qualified* in his *Intellects*, so are we in some proportion; for could we but follow old *Bias* his Rule of *Nosce teipsum*, *Know thy self*, we should find by *Anatomy* the perfect composure of all *mechanick engines*: For instance, by the *circulation* of the *bloud* (more clearly discovered to us by Dr. *Harvey* then in former ancient Authors) which *circulation* must not be understood as moving by the rule and just proportion of a *circle*, but rather by *retrogressions*; for very few are *circular*, but rather *perpendicular oblique*, *&c.* and those who will busie their brains about a *perpetual motion*, may sooner obtain it for sixty or eighty years from *perpendicular* and *oblique* motions of our bloud for so many years, then by any *circular motion* to *perpetuity*. And if I have time to digest my notions into *practical* rules, I doubt not but to make as evident a *System* of *Philosophy* as *Aristotle*, (who makes the *Sun* go round, and the *Earth* stand still;) or *Copernicus* (who makes

the *Sun* ſtand ſtill, and the *Earth* turn round;) and therein ſhew that the cauſe of *Fluxes* and *Refluxes* of the Sea, and the *Circular* motions of the *Planets*, are moſtly *deceptions*, and thoſe caus'd from *perpendicular* and *oblique impreſſions* forcing their *vertiginations*. Alſo by this inquiry into our ſelves we may learn the uſe of the *Alimbecks*, and all ſorts of *diſtillations*, and indeed all the *Seven Liberal Sciences*, and *Seven Mechanick Arts*. And thoſe who are ſo large in their Conſtitutions, as to drive at a more *univerſal knowledge* of Creatures, may by a due inſpection into them gain the whole Body of *Philoſophy*; which doubtleſs were ſooner obtained if we could be informed of the true *primitive Names* of all Creatures, and the *myſtical Interpretations* of thoſe *Names*; which ſome ſay *Solomon* attained to as far as concerned *Plants*, and thereby underſtood the nature of them even from the *Cedar* to the *Hyſop*; which Book of his is mentioned in the *Holy Writ*, but is either utterly loſt or conceal'd, (which is equal to us) and is the great error of Mankind in not *communicating* what we know; for by wanting theſe *impartments* we make moſt things *diabolical*

bolical which are onely *Secrets of Nature unrevealed*: and thus we wilfully baniſh our ſelves out of the *Paradice* of Knowledge, either by not *ſeeing*, *trying*, *or inquiring* into the nature of our ſelves or other Creatures, or not freely *imparting* what we do know, or fooliſhly *condemning* or *cenſuring* the kind and laborious *impartments* of others. And hereupon even ſome of the pious *Fathers* of our *Church* were condemned as *Hereticks* for aſſerting the *Antipodes*, which no *Geographers* now diſpute: and hence the *Loadſtone*, and other marvelous effects of the natures of other pieces of *Creation*, were at firſt eſteemed *Witchery*, which now are ſafely allowed: and hence came the loſs of thoſe *Impartments*, of which *Pancirollus* hath writ a Book called *De rebus perditis*.

Some are of opinion, that if the Original names of thoſe Creatures were known, we alſo ſhould know their primitive and intrinſick natures; which *Adam* did know when he firſt fix'd their diſtinct and different names. And herein did God as it were entertain *Adam*, and enrich his Knowledge by all the ways and progreſſes of the Creation,

on, teaching him the nature and constitution of all things: so that there was no need of any addition but what God himself imparted; the other (as I said) was but Intoxicated Knowledge, or a Fruit that would rather blind his Knowledge then improve it. And yet for all these impartments and society, God did not think Beasts fitting Companions for Man, for he was to have the dominion over them, and therefore not fit to be equal or meet Helpers to him: so that (as it were upon further consideration) *God saith* again, *But as for Adam there was not found an Help meet for him.* So then in order to such an Helper:

Cap. 2. Verse 21.

§ 30. *And the Lord God caused a deep sleep to fall upon Adam, and he slept.* Here seems to be a supernatural and a natural sleep; the supernatural (which *Adam* fell into being caused by God for the end which was design'd, the producing of *Eve*;) the natural sleep, *and he slept*; sleep being as adequate to nature as night to day, or darkness to light. In our natural we have Dreams, in our supernatural Revelations; and every such

such Revelation (when true) is an *Eve*, or an Helper either in our Devotions or Actions. But all the difficulty is to judge them; and certainly they ought to be as evident and manifest to us, as *Eve* was to *Adam* after he awaked: for Phancy does so deceive men, that we take those representations which we have in our sleep to be real, which are but imaginary, and the recreations which Nature affords us during the recess of our Spirits to be Divine Revelations, which in truth are nothing but *Chymera's*. I cannot say but God may impart such truths to us; but then they will be always attended with some real and warrantable subsequences: But here we find that it lessened *Adams* Perfection, after a nap he lost a Rib, to shew that sleep in our best Constitution takes something from us in the abbreviation of our Lives.

And he took out one of his ribs, and closed up the flesh instead thereof. The curiosity of *Anatomists* concerning our Ribs is not to be a rule to our belief in the Text; or whether we should dispute of the truth from the number of those which remain, for it is impossible to know what the Original of the number of

Deus accepit unam ex costis ejus, illa est costa decima tertia lateris dextri. Targ. Hier.

of Ribs were. *Gallen* affirms; that Man hath now but eleven, but according to the *Jewish Targum Adam* had thirteen; and then the odd Rib being taken out, twelve remain: now *Eve* being made like to him, she had then twelve Ribs also, equal in number to those were left to him; but accounting her whole self one Rib, she had thirteen. But to pass this; the more general *Anatomists* hold that Man hath twelve Ribs, whereof five are called true or perfect Ribs, because they are Circular; seven bastard or imperfect Ribs, because they want that proportion. Now there may be made a question, Whether *Eve* were made of one of those which were perfect and circular, or those which were imperfect; for had he not parted with some of his perfection, he could not so easily have fallen into error. On the other side, had she been partaker of his perfection, she would not so easily have been tempted; or rather by dividing their perfection, both of them became subject to imperfection.

Cap.

Cap. 2. verse 22. § 32.

And of the Rib, which the Lord God had taken from Man, made he a Woman. The *Latines* use the word *adificavit*, or built, to shew that she was to be an house, or mansion place; but the *English* translators use the word *made*. And it is here observable, that she was not said to be created as Man, in the Image of God, or after his likeness, nor formed, nor framed; but Made, a word of a lesser signification, relating to the temperament of her body only. Nor was she made of the dust or purer part of the Earth, but of a Bone, which is the hardest, dryest, coldest, and most terrestrial part of Man, according to Physicks. Nor had she the Breath of Life breathed into her Nostrills, but that Life *Eve* had went with the Bone. Nor is it said she became a Living soul, her soul being as it were the same, or a Ray of his: the truth is, she was abstracted either out of a soporiferous temper, which is all Phancy, or from some suparnatural *effluvium*; or that she was like him in his Creation, unlike after the separation. But this may be observed, that

when God made *Eve* he took a Rib from *Adam*, and of it made Woman; so that he could not but fall, being lessened in the perfection of his Creation. Now when *Jesus* was born of a Virgin, God took that part from her which the woman had before from *Adam*, so he became perfect; as by this, God did in a manner bring forth such a substantial revelation from *Adam's* sleep, that it seemed to be a continued divine Apparition. But (as I said) that there are two sorts of sleep, so there are two sorts of Women, the one Snpernatural and most divinely qualified, the other meer Natural, Fantastical, and *Quelque chose*: the first a revealed blessing from God, the other only disturbers of the mind, and distraction to mans quiet sleep and reposement.

But she was made of a Rib; from whence it happens that mans, heart which was surrounded all with Bones, now lyes open; so that all its Loves and desires had no fence against her; for we see even *Adam*, *when God brought her to him*, so soon as he saw her was immediately transported: and *Adam* said

said with a divine implicite asseveration, This glorious piece which thou hast brought to me *is Bone of my bone, and Flesh of my flesh.* As if he should have added, this is she that (like my Bones) is to be my helper, and supporter to all my regular motions; she that (like my bones) ought to give stability, rectitude, and form to all my actions; This is she that (like my flesh) is to be the Pillow of my Body; this is she which is to be as a Wall or Safeguard to all my Vital functions; this is she that according to the property of Flesh, is to allay the rage of all my natural heates. Now it is here to be observed, that God brought all Beasts to *Adam*, who only gave Names to them, but no Instructions, they being uncapable of reason; but when God brought the Woman to *Adam*, *Adam* began first with instruction, and taught her her duty towards him, which was in short, that Look of what ever use the bone is within us, or the Flesh without us, she is to act these parts for mans preservation.

Hoc tempore non rursus creabitur mulier ex viro. Targ. Hier

And brought her unto the man. From hence probably came the *Jewish* and *Roman* Customs, to lead the Spouse § 33.

between two to the Nuptialls: and the *Latins* still continue the phrase of *ducere uxorem*, which we call *Marrying*, and is a kind of tacit compulsion on her part, more to represent her modesty towards that ceremony, then any disinclination of Nature in operating to a mutual contact, there being a certain Sympathy lodgd in the progresses of propagation, which tends to coition, which future times have made more ceremonial, restrictive, or coercive.

Cap. 2. Ver 23.

§ 34. *And Adam said, this is now Bone of my Bone, and Flesh of my flesh.* Anatomists reckon 302 Bones in Mans body; so that this Rib it seems was the bone of all these bones, or the spring of all the rest; and they are the most inflexible of all the parts of the body; and therefore to assist that temper he adds, that she was also flesh of his flesh (though there is no mention of any flesh taken from him.) Now the Flesh is the most soft and tender part, consisting of a pleasing ruddy colour, to shew that she should not only be steady in her affections, but tender, compassionate,

passionate, gentle, and amiable in all her proceedings towards him.

And when he had thus declard her Constitution, he gave her a name, and said,

She shall be called Woman becauſe she came out of Man. She was not named like to the beasts, who had names given them without any reason given for imposing their names upon them; but here is a reason given, *i. e. She shall be called Woman*, saith he, *Becauſe she came out of man*: And this was to teach her her original, and also how she should demeane her self towards him. It shews Mans superiority to the Woman; becauſe that which is derived cannot be equall to that from which it was derived: it shews also her usefulness by obedience; and this is not an humane, (as some Woman would have it) but a meer Natural, or rather a divine imposition upon the sex; for the Bone cannot but move when it is incited, nor the Flesh cannot but expose it self to outward accidents; so those pieces of natural Kindnesses which we call Obedience, (and 'tis pitty any Woman should stumble at the word) are but the Instruments of Nature,

§ 35.

Hanc dem vult vocare viraginem quia ex viro desumpta est. Targ. Hier

Nature, & would prove easy and natural if it were not for a wilful resistance which destroys the Fabrick, Harmony, & Cooperation of the Union between Man and Woman, as is between the whole Man and his Flesh and Bones. From which disunion the *English* Proverb comes, that *Woman is a Woe to Man*; but the Latine conceit is more kind, and makes *Mulier quasi Mollior*, a more soft, tender, and delicate Creature then Man; and the *Hebrew Eva*, signifying *Viva* or *Vivens*, being as it were the life or living part of Man, that is, when they execute the Duty which belongs to the preservation of Man, and when they do thus perform their function.

Cap. 2. Ver 24.

§ 36. *Therefore (or for that cause) a Man shall leave his Father and Mother, and cleave to his Wife, and they two shall be one Flesh.* This seems to be spoken in an exstacy upon *Adams* beholding of her Excellencies; for *Adam* had no other Father but God, nor no other Mother but Earth, both of which he forsook when he was tempted by her to Eat the Fruit which God his Father had

Seperabitur ex domo ipsius cubilis patris sui & matris suæ. Targ Hier

had forbidden to eat, and neglected his Mother Earth, which he ſhould have been dreſſing and keeping, when he ſpent his time in deſputing the queſtion with her and the Serpent. But this was intended rather for a Law to them that were to ſucceed him; for neither he nor we are to make our Kindneſs to a Wife ſuperintendent to the Commands of God: we owe a Native duty to one, Conjunctive duty to the other. For though 'tis ſaid the man and his Wife ſhall be one Fleſh, yet the Father, Mother, and Child are one fleſh alſo. The myſtery that is to be enquired is, which hath the greater Unity of Fleſh, the Parent and Child, or the Man and Wife; the Child is but the effect of the Woman, the ſubject of propagation, and when the effect is effected, the cauſe, Ligament, and vertue of producing the effect, is as it were loſt and Conſummated in the ſubſtantialls of the effect; but the Husband and Wife, ſo long as the Union Continues, have conſtant deſires to produce the effects of their deſires; and deſires, ſo long as they are in any ability to effect, are far more ſtrong and fervent, then

thoſe

those are which have received the end or satisfaction to their desire. So that upon the continuance of this Love or desire they may justly be said to have a more proper conjunction and unity, of Flesh then Parents and Children, and God and Nature ties them to a more secret affection then can be had to Father and Mother. And that which may fitly be added is, that man is not to forsake his Wife with his affections, nor his Parents which his obedience; and this Command to Man belongs to the Wowan also; for we may see a sad example not onely in *Adam* but *Eve*, in forsaking God and his precepts; for although the man was only forbidden to eat of the Fruit, yet they two being one, the Command to one was the Law to both; nor did the Serpent so much as tempt her with this Argument. And this may be added, that the *Latin* calls Flesh *Caro*, and *Chara* (Deer) in the Adjective; and *Charitas*, which is a relative word to them both, shews that this dearenes or fleshly affection between Man and Wife ought to consist of perfect Love and Charity towards each other.

Cap.

Cap. 2. verse 25.

And they were both Naked, and were not ashamed. Shame (as I conceive) proceeds either from Pride or sense of outward or inward imperfections: Now they had not the Armor of the *Rhenoceros*, nor the Furrs of the *Ermine*, or Wool of the tender *Lambe*, or the variety of Plumes which adorn the Fowls of the *Aire*: But they had a perfect reason to continue naked or covered according to the nature of situation, from which the other could not depart were they never so burthensome, when ere they changed their Climates. § 37.

Adam well knowing that those outward coverings were but the Excrements of their tempers, so that *Adam* and *Eve* could not be ashamed in the want of these superfluities, nor could they be guilty of imperfections being perfectly formed; their minde could represent nothing to them but harmless thoughts, their shape nothing but exact proportions, the motion of their Blood was according to the Course of nature, no obstructions from the spleen, or diffidence of their mutual goodness, to raise or alter the Current of nature

(to a blush, or dejection of their eyes, filled onely with the Beames of Innocency and constancy to God and themselves.) A Condition of life apt to meet with envious and subtil disturbers of so happy a Calme and quiet: they were united in perfect Innocency, and being made Male and Female, *Moses* renders them to us in the most eminent expression, as in the first Chapter, to which I return for the Reasons in the Proem.

Et erunt ambo ipsi sapienties. Targ. Hier

Cap. 1. Vese 27.

§ 38. *So God created Man.* That is, after he was made, framed, and formed out of nothing, he was said to be Created, the matter or form, or both, of which he was made, being peculiar to Man, or more eminent in him then in any other Creature: for the word Created is mentioned but to 3 operations; 1st. to the Heavens and the Earth, next to the *Whale*, and 3ly. to Man; and they that would advance the invocation of the Trintiy in the Consultative part of Mans Creation from the words *Let us* in the 7. Verse, may be assisted from this consummative Verse (where the word *Created* is three times

Sed non morari fuerunt in gloria. Targ. Hier

times repeated, viz. *So God Created Man in his own Image*, (referring to the first person;) 2ly. *In the Image of God Created he him*, (referring to the second Person;) 3ly. *Male and Female Created he them*, (referring to the Holy Ghost,)

In his own Image. After his *likeness*, as in the 26. verse, being here left out; which shews that it intended one and the same thing. Now what this Image or Likeness is I may borrow from *Plato*, who saith, that there was a certain *Idea*, platform, or inward representation of all things in God before they were; according to which the matter being created, the formes by which things were distinguished were also made: so that this Image and Likeness signifies no otherwise, then that Man should be made like to that *Idea* or imagination which God designed to that Creature; or as I conceive that this World (as *Spagnetus*, in his *Enchiridion Physica*) is nothing but God manifested, and so saw himself as in a Glass; & Man the little World is his Image or Likness in the Epitome of that great Image or manifestation of God, *Tanquam in minori speculo*; but to conceit any Figuratine or § 39.

Lineamentive Image of God St. *Augustine* saith, *Let him be curſed that referreth the Deity of God to the Lineaments of mans Body*; and *Philo* ſaith, *That God is not partaker of humane formes, nor can humane bodies be partakers of the form divine*: but as Sir *Walter Rawliegh* ſaith from ſome other, *that if any thing comes neer the ſimilitude of God, it is more the virtue that is in Man then the figure.* Right Reaſon is the Image of God, and Man hath in his mind a certain ſimilitude of God; and this is ſafe to believe, ſafe to continue in by a vertuons & good life. But according to the Context of the words, *So God created Man in his Image*, may be conſidered that he was Created according to his Geometrical Image in all things conſiſting of number, weight, and meaſure: *In his Image*, even of the duſt, being within the Image of the repreſentative World: *In his Image*, participating of the univerſal breath and peculiar ſoul: *In his Image*, by participating of his general manifeſtation and enjoyment of all Creatures: *In his Image*, by a ſocial and Communicative nature: *In his Image*, by a peculiar Love to his Elect: And *in his Image*, by multiplication and dominion: So

that

that God is Man in great, and Man is God in Little.

Male and Female Created he them. § 40. Some do from hence conceit, that they were Created *Hermaphrodites*; but whoever consults rightly with Physicks will find almost an impossibility in that Conceit, for the intent of Male and Female was propagation, which would rather be hindred then advanced by such improbable Copulation, where the Agent and Patient must at one time naturally have a mutal operation or desire with each other; and by this preternatural form which are in some, they would make a perfection of the imperfection, or rather exuburancy, which happens to others of Humane race. So that by Male and Female is to be understood, that Man was made the Male, or Masculine, or Agent; Woman, or the Wife, the Feminine, or the Patient: And though it is said that God created them Male and Femane, yet Grammarians know, that where an Adjective hath relation to two Substantives (apt for life) of the singular number, and different genders, the Adjective shall be of the plural, and of the gender of the most principal

principal word; so it is said, *Creavit eos*, not *eas*; they were not both Created Males and Females, but man was Created male, and Woman the femal, and so created he then. And here is to be observed, that the word Created is applied to the Woman, though in the whole order of her production it is only said that she was made; which shews, that when she was united, and made one with man as man and wife, she was adopted into that title of Creation, and that not single but united; for Creating is a Masculine word, making or Production femine: And God did think fit to Crown the Conjugal union of Man and Wife with the Title of Creation, when as she being not joyned must be content without that Title; yet this may be said for her, that Man by Creation was made out of nothing, or at most out of the dust, but she was made out of somthing, or Dust enlivened.

The *Jews* in one of their *Targums* are most exact, who say, that *God made Man in his Image, according to the similitude of God Created he him, with* 248. *members, and* 365 *Nerves, and covered him*

him over with a Skin, and filled it with Flesh and Blood, Male and Female created he them; in noble form, & distinct sexes, of whose excellency and geometrical proportions I have writ in the preceding Chapters; but being created, made, framed, formed, whether in that manner which I have mentioned, I shall not dispute.

Cap. 1. Verse 28. § 41.

And God blessed them and said, Be fruitful and multiply. I have observed that the word *Created* is used onely in the universal Creation in the works of the 5. days, and in the 6th. day in the Creation of Man; so here I observe, that this *Benediction* is onely used in this place, & in the 5th. daies work, and in no other parts of the seven daies, but only in the seaventh day, where 'tis said, *God blessed & sanctified it.* The reason of this is, that all the works of the other days either produced no sutable *species*, as the *Sun, Stars*, &c. or if they did, yet it was by a natural production, without any Local action or copulation, as Trees, Herbs, &c. but Fish, Foul, and Man have Local and active motions of production, one only natural,

ral, the other natural and voluntary. Now to the seventh day or Sabbath there is a benediction or sanctification, but not the addition of fructification or multiplication for rest; or the Sabbath doth only quiet and preserve the Creation, but Action continues it with multitudes of *species*.

However this was the first Joynt Commission which was given to man and wife, and if we may believe the *Jews*, *Adam* and *Eve* had in their chaste Wedlock 30. Sons and 30. Daughters; whereas extravagant tempers seldom enjoy such a multiplying condition: and we see that in those countries, where Laws of Wedlock are sacredly observed, the people are more numerous then in other Countries where there is a greater Liberty; for the Wombe is quickly vitiated, by Commixtures, and either destroyed by heat, or over cooled by diversities.

§ 42. *And repleniſh the Earth, and ſubdue it.* In the *Syriack* it is, *Fill the Earth* instead of *repleniſh*; and in the *Arabick*, *Poſſeſs it* instead of *Subdue it*; which are better then the other, for *repleniſh* signifies a filling of that which was once full and now empty, and *ſubduing* that which

which was once conquered and rebeld again, which here could not be, if we believe that there was no Man till *Adam*, or Cultivations till he practised them; or else it must be thus understood, that besides the productions of nature (I mean as to terrestrial things) there are productions of Art; the productions of nature are those properly which were at first created, the productions of Art are those with which mans Industery (under the title of tilling the Earth) *Adam* did, and man since doth, *repleniſh* the Earth; as by Sowing Seed and Planting Trees he caused Herbs and Trees to grow, which is a repleniſhment to the first Creation; and by plowing, digging, dressing, &c. of grounds, he may be said to subdue the Earth, or conquer those extravagancies of nature, which otherwise without mans assistance would destroy those Vegetables which are most profitable for mans use; and thus he repleniſhes and subdues it, or thus fills & possesseth the earth. And this was the second joynt Commission to *Adam* and *Eve*, wherein both were enjoyned from Idleness; the Man was not to work alone, nor the Woman alone, but he to

set on the work, and she to help and assist him in prosecution of it.

The third clause of their Commission was, to

§ 43. *Have dominion over the Fish of the Sea, and over the Fowls of the Air, and over every Living thing that creepeth or moveth upon the face of the Earth.* The word Dominion signifies the chief authority or power of ruling or taming, all which man hath over all other creatures; God did not give them a natural power to resist; but man either by his superiour reason, ingenuity, or strength perswades or forceth them to a subjection. When they endeavour to violate this original supremacy given to Man, they may for a time fly, run, swim, or creep from his Commands; but he hath a Stand for the Eagle, a Toyl for the Lyon, a Hook for the Fish, and a Spade for the Mole: or when he desires to make his Soveraignty a pleasure, he sends the Hawk to fetch the Hern and the Partridge, the Hound to bring the Woolf, the Hart, and the Hare; the Cormorant and the Otter to fetch the Fish, and the Ferret the Coney; so that they are not only submissive to his will, but obey all his subordinate com-

commands. I conceive at this time the domination did not extend, that they ſhould be food for man: This, extravagant appetites brought into uſe; and when they begun to make Gods of men, they offered theſe creatures to their bellies God, which were deſigned for ſacrifices to the only true God and Creator.

And it is obſervable, that the Earth, and all that moveth in the Sea, Air, and Earth, were given to mans dominion; but not the Sea, nor the Air, nor ſo much as mention of Fire. One Element is ſufficient for us, the other three have a dominion over us, yet ſubordinate to Gods diſpoſe; and therefore why ſhould we too much wade in their Curioſities, or be troubled like *Ariſtotle* at our ignorance of them, ſeeing they are not within our Commiſſion.

The fourth Joynt Commiſſion was for their ſuſtenance, and for that,

Cap. 1. Ver. 29.

God ſaid, Behold I have given you every Herb bearing Seed, and every Tree bearing Fruit, to you it ſhall be for meat. Herbs and its ſeed, trees and their fruit, in which are Comprehended all Roots, § 44.

afford so great varieties to please the Pallat and fill the Appetite, that we need not seek for any other natriment; especially under those Climats where their vertues are more excellent. And when at first that food was assigned to our Forefathers, it was sufficient, and I conceive there was no edible use made of living Creatures, but only for sacrifices, till after *Noah* came out of the Ark; and I am apt to think that God was angry with *Cain* (not as *Josephus* saith, for offering things extracted from the ground) but for offering the fruit of the ground to God, which God himself had clearly disposed off to man, having appropriated beasts to be sacrifices to himself, as may be collected by *Abels* offering of the Firstlings; which was therefore so acceptable, because God reserved them for himself; but *Cains* was not accepted, because they were given to man: so it was a mere breach of Gods disposure. We are not to cross Gods order; those things which he seperates to himself ought to be devoted to him; those things which he allows us, are not so fit for him: we are neither to rob *Peter* that we may be enabled to pay *Paul*, nor

nor to satisfy God with the fruits of our worldly imployments, and omit the offering of those oblations which are more peculiar to himself.

But whether this was *Cains* offence or not I shall not dispute with *Josephus*: I do not find that mans dominion did, extend to the eating of Flesh till after *Noah* went out of the Ark, and then it was permitted: but certainly if we could return to our Primitive diet, that life we should live by that food would be more full of health and vigour. But I will say no more to this Point, lest I offend the Chemical Doctors; onely that man and beast did participate of one food, Mans with a pleasurabe industry (for so it was doubtless before the fall) where 'tis said, *God put man into the garden to dress it and to keep it*; but beasts with ease only, without industry. And therein man had the advantage; for what food man produced by his industry, satisfyed his knowledge equal to his appetite; & certainly the knowledge of the nature of productions, and then the use of them to please all the senses with their nutriture & medicine, was a gift as magnificent as reason is beyond insensibility.

PARS

PARS SECUNDA.

The Text of the second Part.

Cap. 1.

Verse 30. *And to every beast of the earth, & to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat, and it was so.*

Cap. 3. Verse 1.

Now the serpent was more subtile then any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden?

2 *And the woman said to the Serpent, We may eat of the fruit of the trees of the garden:*

3 *But of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dye.*

4 *And the Serpent said unto the woman, Yea shall not surely dye;*

5 *For*

5 *For God doth know that in the day you eat thereof then your eyes shall be opened, and ye shall be as God knowing good and evil.*

6 *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.*

7 *And the eyes of them both were opened, and they knew that they were naked, and they sowed fig leaves together, and made themselves aprons.*

8 *And they heard the voice of the Lord God walking in the garden in the cool* (or wind) *of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.*

9 *And the Lord God called to Adam, & said unto him, Where art thou?*

10 *And he said I heard thy voyce in the garden, and I was afraid because I was naked, and I hid my self.*

11 *And he said, Who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat?*

12 *And the Man said, The woman thou gavest to be with me, she gave me of the tree, and I did eat.*

13 *And*

13 *And the Lord said unto the Woman, What is this that thou hast done? and the Woman said, The Serpent beguiled me, and I did eat.*

14 *And the Lord said unto Serpent, Because thou hast done this, thou art cursed above all the cattel, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the daies of thy life.*

15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

16 *And to the woman he said, I will greatly multiply thy sorrows and thy conception; in sorrow shalt thou bring forth Children, and thy desire shall be to thy husband, and he shall rule over thee.*

16 *And unto Adam he said, Because thou hast harkned to the voice of thy wife, and hast eaten of the tree of the which I commanded thee, saying thou shalt not eat of it: Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the daies of thy life.*

18 *Thornes also and thistles shall it bring forth to thee, and thou shalt eat the herbs of the field.*

19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground;*

for out of it waſt thou taken, for duſt thou art and unto duſt thou ſhalt return.

20 *And Adam called his wifes name Eve, becauſe ſhe was the mother of all living.*

21 *Unto Adam alſo and his wife did the Lord God make coats of skins, and cloathed them.*

22 *And the Lord God ſaid, Behold the man is become like one of us to know good and evil; and now leſt he put forth his hand and take alſo of the tree of life, and live for ever.*

23 *Therefore the Lord God ſent him forth from the garden of Eden to till the ground from whence he was taken.*

24 *So he drove out the man, and he placed at the Eaſt end of the garden of Eden Cherubims & a flaming ſword, which turnd every way to keep the way of the tree of life.*

Cap. 4. Ver. 1.

And Adam knew his wife, and ſhe conceived and bare Cain; and ſhe ſaid, I have gotten a man from the Lord. And ſhe again bore his brother Abel, and Abel was a keeper of Sheep, and Cain a tiller of the ground.

Cap. 5. Ver. 3, 4, 5.

3. *And Adam lived a hundred and thirty years,*

years, and knew his wife again, and begat a son in his likeness, after his Image, and called his name Seth, for she said, God hath appointed me another seed instead of Abel, whom Cain slew.

4. *And the daies of Adam after he begat Seth were eight hundred years, and he begat sons and daughters.*

5 *And all the days that Adam lived were nine hundred and thirty yeares, and he dyed.*

Cap. 1. Ver. 30.

And to every Beast of the Earth, and to every Fowl of the air, and to every thing that creepeth upon the Earth, wherein there is life, I have given every Green Herb for meat. Beasts & Man being created as is supposed much about one time, their food also was appointed the same; there is only this differance, that we find not any food assigned to them, until Man was first served; and then to shew the difference of their Appetites, it is said to Man, *Behold, I have given you every herb, &c.* But to Beasts, Fowls, and creepers, *every green herb*; to shew that Beasts were led to their Food by Sence, but Man by his Intellect. If the § 1.

vertue of the Plant do not satisfy his knowledge of it, the Colour is not to intice, the Eye is not to be judge of his Appetite, though allowed to Beasts.

This *Green* is the first Colour that is mentioned in Scripture, and this properly the first place; and indeed no colour is so pleasing to nature, and so stupifies the understanding, it being impossible to find out why nature should mantle her self more universally with this colour then any other; unless it be admitted that the beams of the Sun on the sudden reflecting upon Earth, do usually produce a Yellow colour, which being mixt with the Azure colour of the Air, and contemperd with the Liquid part of the Earth, sends forth a *Green*: For the mixture of Yellows and Blues produceth Greens. And where it is denied to the superficies of the earth by shades or otherwise, it unites its force, and runs into the bodies of trees, & after a secret ascention mounts to the highest branches with a more sublime verdure. And these green Vegetables were to invite the appetite of *Beasts* without inquiry; it was *Mans* part properly to know their Natures and vertues,

Cap.

Cap. 3. Verse 1.

Now the serpent was more subtil then any Beast of the field which the Lord God had made. It is conceived that beasts were made the Evening before man, being the very fore-recited piece to Man, so as they had the very assimilation of man by way of approximation to his creation; and doubtless they did understand each others Dialects, and God had them in so great regard above other Terrestrial Creatures, that when he gave Dominion to Man, Cap. 1. Verse 28. It was over Fish, and Fowl, and creeping things, but not over beasts; so that that *Now*, whilst there was this Amity, this conjugation of Tempers and Disposition between Man and Beast, even *Now*, That is, Then *The serpent was more subtile*, &c. § 2.

Whether this mas really a Serpent, or the Devil in the Serpents shape, I dispute not; but conceive the Temptation might be by either: for those who writ of Serpents, make some of them (even known to our age, as the *Basilisk* and *Scytala*) so beautiful and cunning, that by their beauty, splendor, and subtilty, § 3.

tilty, entice many into destruction: and there is an other sort, as the *Lyzard*, that are so affectionate to Man, that is preserves him from all dangers. As for the first sort, it was not likely that *Eve* in the state of Innocency should meet with such Nocent creatures; and as to the other sort, their nature disposeth not them to nocency. But possibly the fruit being pleasant, and the serpent discoursive, the one might allure the other, perswade her to eat out of no evil intention, but as incredulous that God would deny *Eve* the eating of so delicate a fruit. But if it were the Devil in the Serpents shape, then indeed he was *Serpens Versatilis*, as the *Vulgar* read it, that is, *Viro subtilior*, and consequently the subtilest Beast of the field.

§ 4. *And he said to the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?* What Language the Devil or Serpent spake is not material, but that which was natural to either was understood by both: For it seems by the Text, that that which was said by the Serpent was but as a reply to the Woman: For saith the Serpent, *Yea, hath God said* (as you tell me) *that you are not to eat of every tree of the garden?* So

we

we see here were discourses tending to a temptation, and she must be more Innocent then *Eve* in her Innocency who admits of such. For methinks I hear the serpent say, Hath that God who hath made you so beautiful, endued you with all perfections, given you all pleasures for your senses, plac'd you in so sweet a garden where nothing is wanting to content your Mind, or recreate your Body; and can that God be so unkind after all his kindness to forbid you the Eating of a fruit so inconsiderable? Yea, hath God said so? surely I will not believe it. And so she takes the Devils Argument as granted, without consulting her husband, (to whom the Command was given, though inclusively to both:) By which means the Temptation went gently on. Now though this discourse of the serpent may seem strange to remoter Ages; yet I apprehend that in that time of Perfection Man could not be a stranger to the Dialect of all Creatures, I mean in the highest considerations of comparing the Chaps, and the Lips, or other Tendons, with inward intentions or desires; and this is done by the judgment of the Eye. But

for

for that which we use by the judgment of the Ear, we read that some in every age have attained to such diversities of times, calls, cryes, expressing the mirth, assistance, acclamations, joys, or sorrows of several Birds and Beasts; that Men, Birds and Beasts have enjoyed a mutual intercourse of affections: And the meanest Capacity finds, that every kind of Creature which affords a sound, is known not only in its distinct kind by its tone, but every individual *species* of each kind is also known by their Guttural, Labial, Dental, or Rostral sounds. Nor is it prodigious to me, that the Serpent should afford such perswasive discourses, finding by Common observations that all Beasts, Birds, &c. have a certain Raticination, and a Language to express it; the Horse speaks for his Provender, the Dog for his meat, and the Bird in the Cage for its seeds.

But I wonder more that *Eve* having doubtless a more perfect reason as yet in her unspotted Innocency, could be perswaded by a beast (or the Devil himself) from neglecting her husband. But they that will suffer their senses to master

master their Reason, Love, and Obedience, will quickly prove wholly rebellious: And therefore without her husband she replies,

Cap. 3. Verse 2. & 3.

2. *And the Woman said to the Serpent*, 3. *We may eat of the trees of the garden*: 3. *But of the fruit of the tree which is in the midst of the Garden, God hath said, Ye shall not eat thereof.* I Observe that the Command was given to *Adam* before *Eve* was made of his Rib, but it seems *Adam* had imparted that Command to *Eve*, and that Command and injunction was sufficient for her to say, that We may eat, or we may not eat. The wifes obedience (implicitly) depending upon the husbands: He is to obey God, and she him, and in that she hath a double reward from God and him: But when she strays from her husbands dictates (for she had none from God) we see what a curse she brought upon her self, and on her tender and complying husband, yea and upon the serpent which (if not the Devil) It may be meant only a piece of Courtship to her. And therefore it is dangerous to admit of Temptations against positive Commands. Nei-

§ 5. See Part 1. Sect 15.

§ 7.

§ 6. *Neither shall ye touch it lest ye dye.* Here she gave the Serpent (or Devil) the first advantage by a false reply: For first, God had Commanded *Adam* that he should not eat of the tree, cap. 2. 17. and no mention in that Text of the fruit. Secondly, Nor did God ever command that he should not touch it. Thirdly, the tree of life was said to be in the midst of the garden, which was not forbidden; but the place of the tree of Knowledge is not mentioned; and he had Liberty to eat of the tree of life, but not of the tree of Knowledge: So that the Serpent had sufficient Advantage by the Mistake of the command. Whereupon,

Cap. 2. Verse 4.

§ 7. *The Serpent said, Ye shall not surely dye.* You shall not dye, either for eating the Fruit (which was not mentioned) or for touching the tree (which is not Commanded) or for eating of the Tree in the midst of the garden (which was the Tree of life) and not forbidden. And when the Serpent had thus possest her, that she should not dye for eating or touching of that which was not forbidden, he returns to the truth

truth of punishment, yet depending upon the former asseveration, and saith, *ye shall not surely dye*. For the Serpent had got so much advantage by the discourse with *Eve*, and understanding the Nature of her death, not to be a seperation of the Soul and Body, but a deprivatian of Gods Love, did tell her to this effect; so good a God would not inflict so rigorous a punishment upon her; for she should not dye, but Live, and live now with farr more satisfaction: For her eyes which were only as Senses, shall then represent all thing in their perfect Knowledge of them, *For ye shall be like Gods knowing good and evil*. But in this discourse hitherto both the Devil and *Eve* left out one expression in that command, namely, *In the day thou eatest*; they were both willing it seems to omit the point of time. And well may Procrastination continue as a punishment upon our humane Nature; she thought God would not be so punctual to a day, or it may be she did not understand what a day was, or it may be she had too various opinions of it, and not Considered as intended *in Puncto temporis*, either 12. or 24. hours, or a year, according to the Natural mo-

tion of the Sun? But it may be she conceiv'd the day to be a *Thousand years, which are but as a day with God.* So that the day she should die should be a thousand years after the Eating, or a time undeterminable. Some of these Conceptions might make them omit the day; for it is certain, he neither sinned the last day of his life, nor dyed the first day of his death. So that we may understand it to be a death Contracted, but not instantly inflicted; and in stead of *Morte Morieris*, we may read *Mortalis eris*; *Thou shalt dye the death*, that is, thou shalt be Mortal, or have a daily disposition in thee to death.

Cap. 3. Verse 5.

§ 8. *For God doth know, that in the day you eat thereof, then your eyes shall be opened, and you shall be like Gods knowing good and Evil.* Now the Devil boldly mentions the day, when by his subtile intangling discourses he had gotten the day of the Woman: But (poor soul!) it prov'd her night; Their Eyes which till now were open to see all sorts of Felicity, are now dimmed with the shades of ensuing Mortality; so that though they have Eyes, yet they can

see

ſee nothing, but the effects of their Ambition. For that knowledge of goodneſs which they had in perfection, by continuing in obedience to Gods Commands, is now turned by their diſobedience to an imperfect knowledge, which is the greateſt Evil attending human Nature: For by this imperfection we ſcarce know what good is to be followed, or what evil to be ſhunned. Regions, Climes, Tempers, Accidents, and even Laws of Nations, giving Latitudes or Circumſcriptions enough to puzzle the devouteſt ſouls; and doubtleſs this is no ſimilitude of a Divine knowledge, or to know as God, who I preſume knows Evil no otherwiſe, then by ſuffering our Knowledge to be puzzled in attaining the unſpeakable Myſtery of goodneſs. And therefore the *Targum* of *Jeruſalem* being tender, I ſuppoſe, in aſcribing the knowledge of Evil to God, inſtead of *you ſhall be like Gods, knowing Good and Evil*, ſay, *you ſhall be like the great Angels, who are indued with Wiſdome to determin good and evil.* And if the Planets and Spheres have their operations from the Angels, then the Aſtrologians have the advantage

tage of knowing good and evil by Collection: however, it is an equal infelicity not to know the distinction of good & evil, as not to be able to improve the one, or prevent the other. And the *Chaldee* Paraphrase says, *Ye shall be like Princes*; as if Princes were to be the Judges of Good and Evil: For good or bad things (which some call indifferent) are made good or bad according to the Nature and obligation of their Command.

Cap. 3. Ver. 6.

§ 9. *And when the Woman saw that the Tree was good for food, and that it was Pleasant to the Eyes, and a tree to be desired to make one wise* Here we see the foundation of disobedience: We first argue from necessity, *It is good for Food*; and without Food we cannot susteine Nature: and who hath more reason to be Careful of that then our selves? And why did God exhibit us the view of Food, yea and good food, if we may not be our own Carvers? Then we argue from Pleasure; does God (say we) Create in us organs of sight, and those attended with such Agents, that we are pleased and displ[illegible]ed according

cording to our objects; & seeing content gives life to every fruition why should we not injoy what is most pleasurable? and at once please our taste and sight? And then steps in Ambition, and says, We shall not only please our senses, but our Intellectuals: We shall be wise as God, Angels, or Princes, that is, as any of our superiours. And thus by these insinuations we give our selves Latitude to our own destructions, and this is the ground of ruine to Families as well as to States: The Servant would evade the Masters Commands, the Wife the Husbands, the Subject the Princes; Judging the Commands to be of small consequence, and so the breach easily forgiven, or advantagious to our selves, and therefore naturally dispensibe. But doubtless the less the command be the more we are obliged to perform, because the performance seems more in our Power, and the more advantagious it is to our private Capacities the greater affront we give to the publick by our disobedience, and ingrossing that which should be either common or restrained, by so being perswaded and resolved to disobey.

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§ 10. *She took of the Fruit thereof, and did eat.* This Fruit which *Eve* did eat is commonly taken for an Apple, but I cannot tell for what reason, unless that *Malum* is Latine for an Apple, as also for Evil. And then the next doubt is (*for none know the original of Latine*) whether *Eve* did speak *Latine* in Paradise. But the small reason that I have heard for the Apple is, because if one Cut an Apple cross the Core, that is, betwen the stalk and the top, the Beds of the Seeds are just ten in number, representing the ten Commandments; all which *Eve* did at once break by eating the Apple, and that Fruit continues still which those ten marks. But whether it were an Apple eaten, or any other Fruit, as *Ficus Indicus, &c.* is not meterial; the breach of a command is that which is denoted to us, and our Ambitious Curiosity in medling or inspecting such things; though seeming trivial, yet are the *Arcana Imperii*, and not to be touche but by God, or Angels, or Princes themselves. Let the tree of Knowledge alone; 'tis meat only for our superiors; you who are Subjects be content to

plant

plant your Gardens, and ſow your Fields, and converſe with the innocent Beaſts thereof. The Woman muſt not prattle her ſelf into temptations, nor be courted by the ſubtilty of thoſe who would beguile her into forbidden Actions. We ſee the Conſequence; her diſobedience breaks the Conjugal Bond of obedience, and proves to be both the ruine of her ſelf and her Superior. And as 'tis in private Families, ſo in States, Schiſmes beget Faction, Faction Sedition, Sedition Rebellion, Rebellion Wars, Wars Murders, Depopulations, and even ruine to themſelves and the whole Fabrick of which they are Compos'd. So that certainly the great ſin againſt God and Nature is diſobedience, and the greateſt Ignorance is not to know the true Nature and dependences of obedience, from a Child to his Parent, from a Servant to his Maſter, from a Souldier to his Captain, from a Wife to her Husband, from a Subject to his Prince; and not to be intic'd, or go out of the Limits of ei her, till the guidance of Superiours directs us; wherein God is to be ſerved in the firſt place, Princes in the next, and the other degrees according to ſubor-

dinations. Yet the great deceit in these gradations is, that we are apt to say, That God would not have done what our Superiours Command, or would have done what they forbid. Wherein the safest and justest Rule is, Not to think our selves wiser then our Superiours, for they and we have our very orders and stations from God; and Angels, Princes, and Superiors are nearer to him in thier several degrees, then those who are subordinate to them. And he is a dangerous Casuist, who undertakes to cleave a Hair between a Superiours positive Command and his own private Judgment, of what is fit or not fit to be done therein. For the Orders of all Men, yea even of all Creatures, are so Known and ascertained, that it is only a Criticisme tending to Rebellion, when by subtil perswasions of others, which is meant by the Serpent, or our own inclinations, we are diverted from that harmonious Method which God hath constituted in the Government of the World, and more especially of Men: And it is much better to err in the Obedience, then in the Repugnancie. If any one in his own time makes but a due

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Collection of what Rewards he hath ſeen to the one, and what inflictions to the other, he ſhall need no other argument for the one, or diſſwaſions from the other.

6. *And gave alſo to her Husband with her, who did eat.* What Moral man can ſay, but *Eve* was a kind Wife to let her Husband pertake of the pleaſures of her Eye, taſt, and great expectation of Knowledge? For with theſe three arguments did *Eve* preſent to him the fruit: And it was from a Wife, whoſe very Beauties (ſhe being then in perfection) were temptation ſufficient to receive a meaner Preſent from ſo fair a hand, whoſe kindneſs was ſo full of duty and goodneſs, that he could not doubt of incurring the leaſt prejudice from the tenders of her Love. And how could he, who had the command to forſake Father and Mother and cleave to his Wife, be ſo unkind, as to make the leaſt expoſtulation or denyal of the Teſtimonies of her affection? And poſſibly, (if the ſtory be not altogether *Allegorical*) as ſome Fathers would have it, or Chemical, (according to *Paracelſus*) the Serpent might whiſper in the Ear of *Eve* to § 11.

this effect: *Well, you think Adam Loves you, when possibly he only pretends this Commnnd from God merely to deprive you of so great advantage as you may have by eating that fruit, and thereby be equal in Knowledge with him. Or it may be he is Jealous of you, because I have been so long discoursing with you; and therefore it may be he will deny you, because I have perswaded you to it. Upon the whole matter, it is an evident Testimony of his want of Love to you if he deny you so Kind an offer, or the grant of that wherein there is no trouble, but seeming advantages to you both by your Condescention.*

§ 12. *Who at her perswasion did eat.* It is a riddle to my thoughts, when I consider that the fulfilling of the Law, and the breach of the Law, have both of them their foundation from Love. And in those the *Jews* were so Critical, that they accounted the number of the *Mosaical* Precepts to be seven hundred ninety and three, whereof four hundred twenty and eight affirmatives, which were what we should do; and three hundred sixty and five Negatives, which were what we should not do. And the *Moralists* call those Virtues, and these Vices. And the truth

truth is, in these there are no distinctions Real or formal; for even Lust and drunkenness, &c. are but the Excesses of Love: so that the same God, who bids us Love, and gives us Variety of amiable enjoyments, Bids us also forbear Love. Now, how can the Temper of one Man give Law or proportion to the temper of another, and make that Lust which is but a discharge of a different Temper; or that Drunkenness, which is but the natural satisfaction of thirst? And therefore are to forbear too severe a Censure, for every Man hath a proportion'd Love, some but sparks, some Coals, and some Flames; and it is (or ought to be) the wisdom of every Man to know the Temper of his own Love, and not thereby to bound or limit anothers; & his own(once known)not to suffer his Love either to injure others by a breach of Commutative Justice, or prejudice himself in not giving a true balance to his affections, by making that necessary to his Constitution, which is but adventitious either by habit, or admitting temptations, or willful provocations. But herein we shew our true Love, when our Love is fixed in obedi-

obedience to the Lawes ſuperiours, and by reſtraining our Appetites to ſubordinate Loves, and bringing our Tempers to obſerve ſuperior Commands: for God commanded *Adam* that he ſhould not eat; ſo the delights of the Eyes, the pleaſures of the taſt, the Inticements of the Woman ought to have been ſubſervient Loves to the love of his command; and though there are certain natural and inherent Loves, as to ſee, and taſte, even things deſirable in themſelves; yet he is moſt happy that can make his Negative Loves ſubſervient to the affirmatives of higher Powers, and ſuch Law as are made intentionally equal.

Cap. 3. Ver. 7.

§13. *And the eyes of them both were opened, and they knew that they were naked.* We muſt not think that *Adam* and *Eves* eyes were ſhut in their Perfection, and opened by their tranſgreſſion; for before they ſaw each other in their full Accompliſhments of Nature, and had no cauſe to bluſh or be aſhamed: But being now ſenſible of their Diſobedience, and not knowing how to blame one another, her for tempting, and he for

for yielding, they now not onely bluſh, and are aſhamed of their Diſobedience, but like the Beaſt, that by hiding his head thinks his body undiſcerned; ſo they by making themſelves Garments thought that their fault ſhould not be diſcovered. And it ſtill continues in the Nature of Man to find out ſhifts, clokes, and umbrages for his offences.

And they ſowed fig-leaves together, and made themſelves aprons. § 14. It is probable *Adam* made choice of theſe fig-leaves rather then any other, both for the breadth, ſubſtance, and excellent qualities of repelling all Tumours; but whether of them they made Aprons, Coats, or Girdles, or Breeches, Tranſlators differ: But the *Targum* of *Jeruſalem* ſaith, *Nudati erant a veſte Onychina, in qua creati erant*; that is, They were diſrobed of their Garment, which in the time of their Perfection was made of the *Onyx* ſtone. For there are ſtones in *Italy* of which they make moſt curious threds, and thoſe ſpun into Cloth reſembling our fineſt flexen Linen: and the like might be made of this. Now this *Onyx* ſtone hath a peculiar quality (as Authors write) to ſtrengthen

en the Spirits, and heighten Venery: And whether their offence was Venereous, adumbraged under the name of *forbidden Fruit*, may be Considered on. And great Reason had God to be Angry, if they injoyed that forbidden Fruit, till God (as it were) had fully considered whether it had been more advantageous to Man to arise from the ground like the *Mandrake*, or the *Sensitive Lamb*, or like *Barnacles* from trees or shells) or that there should have been Incubents and Succubents to dispose of their Nocturnal ejaculations or decostations, without pain to Male or Female: like that of *Adam* and *Eve*, he only in the loss of a rib, she in being one.

Cap. 3. Verse 8.

§ 15. *And they heard the voice of the Lord God walking in the Garden.* This voice and walking is not to be Considered in an humane sense, but every inclination to good, or declination of what is evil, is a voice from God to incite or prohibit; And every Motion which tends to an act of goodness, or deviation from evil, is within the Compass of Gods perambulation. He walks in this

this world as his Garden, where we injoy all pleasing objects to the Eyes, and other senses, and by our senses we improve our Knowledge, both in Moral and Divine Concerns; his Voyce still attends, and his Motion gently perswades us. And yet miserable Men as we are, we see and approve of the best things, but pursue the Worst. And it seems a strange Condemnation to be punisht for our inquisition and tryal of all things, whenas by sacred Writ we are advised so to do; and that those things which are good for us to injoy, yet are made destruction to us, by (as it were) a secret Inhibition. So that our Tryal of all Things consisteth even of Nothing but Circumspections, lest in the most seeming Innocent Actions we should offend: For our Eating, Drinking, Sleeping, and inquiries into Lawful Knowledge, have in them almost undeservedly both a Necessity and Offence: And therefore the Apostle might justly tell us, that we are to *work out our Salvation with Fear and Trembling.* And it is remarkable, that as God is said to be walking in a Garden, where *Adam* Committed his offence: So

Christ himself (as Religion teaches us) was walking in a Garden, and as Man he was Crucified for that sin in a Garden. And he that will observe the Divine Motion of punishment shall find (both in Sacred and Profane Histories) Examples enough to teach, that God is (as it were) punctual in his punishments, both as to Time, Place, and Circumstance, even to the third and fourth Generation of them who hate him; which Third and Fourth I take to be a septenary time. And as *Adam* & *Eve* consists of seaven Letters, so their ensuing punishment was upon the seaven Ages of mankind, whether Considered Individually to Man, or Generally to the seaven Ages of the World.

§ 16. *Walking in the cool of the day.* God is said to be the *Lord of hosts*, to shew his courage; and a *God of anger*; and yet a *God of patience, though provoked every day.* And even now when *Adam* had offended, and his offence known, yet he shewed not his anger, but walked without any seeming passion *in the cool of the day.* And it is of great use in Morality, when we know our temper to be inclined to wrath, or that we have just provocations thereunto, that we

we endeavour to allay them by some outward or inward temperament; by walking, that is, by a private discussing of the matter; or by arguments of Forbearance, to mould our thoughts from anger or revenge. And in a *garden*, that is, by Diversions; and *in the cool of the day*, that is, by mollifying or refrigerating of that heat, unto which the Sun of Passion would otherwise incite us.

And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. § 17. I wonder that *Adam* and *Eve*, who had so lately eat of the tree of Knowledge, should so soon lose their Knowledge, to think that Gods Omnipresence could be sheltered by the shade of trees. And we are more foolish in following their steps thus; when we have done amiss, we run as it were from Gods presence, and instead of imploring his forgiveness or assistance, we study which way to umbrage our faults, and mix our selves with the society of others; as if either the innocence of others should be a plea for our selves, or the diversions which Company affords should obliterate the sense of our transgressions.

Cap. 3. Ver. 9.

§ 18. *And the Lord God called to Adam, and said to him, Where art thou?* It is said that King *Mithridates* understood seventy two Languages, yet he had thousands more to learn: for every individual Creature hath a language, and that language (though diversified by Organs) is universally the same; for if several men of several Nations stand near a Tree, which by the force of the Hewers is ready to fall, the universal language is *Take heed.* And though men differ in Letters and Articulations, yet we differ not in the sense which the Tree kindly speaks to us, and the Standers by are Interpreters. And thus upon all occasions the voice of God by his several Organs calls upon us, and his voice is *labial*, *dental*, and *guttural*, even as ours; for if he speak from his lips, that is, things pleasing to us; or from his teeth, that is, things displeasing to us; or from his throat, that is, things indifferent; yet still in all he affords an intelligible voice to us, which *Adam* well understood before God said in express terms, *Adam, where art thou?* And doubtless the invisible

visible expostulations between them were to this effect: *How now, Adam? Thou, whom I created from nothing; thou, whom after Creation I made superintendent of all Creatures, and for whose sake I made them all to be a pleasure to thee; thou, who wert to Prune & Dress those delicacies which I had Planted in the Garden; Thou, who hadst the freedome of Art to imitate and imbellish what I had fixt in the nature of each Plant; Thou who hadst the Knowledge of all Creatures, and a more particular neerness to the Creator; must thou so seclude thy self, that I must say, Where art thou? Art thou performing thy duty? art thou injoying what I allow thee, or doing what I Commanded thee?* And to this effect did the voice of God speak to *Adam*; who answered;

Cap. 3. Verse 10.

And Adam said, I heard thy voice in the Garden, &c. It is not enough to heare Gods reproving voice, but Divines say, that to repentance there belongs Confession, Contrition, and satisfaction. He confest his fear, but not his fault; nor was there any Contrition, but for his Nakedness, not his Crime; and for satisfaction, it § 19.

was

was impossible, for he having disobey'd in eating what was forbidden, he could not satisfie by uneating what he had eat. Vomit is not a discharge of drunkenness, but an additional Crime. Charitable Actions do not satisfie for extortion, but rather adds a greater Crime, by getting and dospoing of that which ought not justly to be at his disposition. So that he heard Gods voice, and shewed his Terror, but no Confession, de discovered his guilt, but no Contrition; he gives Excuses, but no satisfaction to a God who had been so kind, so liberal, so indulgent to him.

And I was affeard. The proper *English* word expressing Fear is *affeard*, not *affraid*; for *affraid* comes from Fray or Fraction of that Unity which ought to be with men; but *affeard* is from *auferre*, or a supposition that something shall be taken from us. And the *Latin* word for Fear is *timor*, that is, a present apprehension *temori*, that the object of fear will produce death to the event: for though we do not discoursively (as here) dilate upon the Circumstances, yet whatever happens to a man by loss or cross, yet the result is immediately

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in the breast of man, *timor*, or *te mori*, that such an accident will occasion death. And I find it in the *Syriac*, (of which I have writ in my Preface to the *Proverbs*) where 'tis said, *The fear of the Lord is the beginning of wisdom*; 'tis translated *Timor Mortis*, The fear of death is the beginning of wisdom. And this was the beginning of *Adams* Wisdom in his imperfections; for whilst he was in Perfection he neither feared nor was ashamed of his Actions, or that Death would ensue: And Doubtles the nearer our Actions are done to such uprightness, the nearer wee are to his primitive perfection: But sin, or disobedience, either to God or Man, causeth both shame and fear. Now the reason of his fear is given;

Because I was naked. He was deprived (says the *Chaldee*) *De veste Onychina*, of his garment of vertue which was restrained to obedience, in not eating the Fruit, or forbearing to do what was forbidden; in not dressing the Garden, or pursuing just, honest and beneficial imployments to himself and others; and thereby not doing what was Commanded, and being sensible that he had divested himself of his garment § 20.

of

Perfection, and that he had no defence for his disobedience, he tryed what the Shades of the evening and the trees would do.

§ 21. *And I hid my self.* The Text saith not in what manner he hid himself, but it is much that neither the Tincture of his former perfection, nor the *fear of God* which *is the beginning of Wisdom*, which certainly he knew as well as *Solomon*. And we may see by this Text, that he had *the fear of the Lord*, yet it did not teach him *Davids* lesson, *If* (said he) *I ascend up to Heaven thou art there; if into the deep, thou art there also, &c.* For then he could not have been so ignorant of Gods omnipresence, as to think that a few trees, or bushes, or caves, or the night could hide him. For my part I think his hiding an additional sin equal to the eating the Fruit: first, by distrust of Gods kindness, who might have pardoned him, if he had not fled from the offence; for this in our Laws Consummates the Crime: and next as great a distrust, that God could or would not cloath him in his nakedness. And it continues still an Error in his posterity, who (in Want, or Poverty, or in our offences) betake

our

out ſelves to ſubterfuges, which aggravates the crime even with God and Man.

Cap. 3. Ver. 11.

And God ſaid, Who told thee that thou waſt naked? Haſt thou eat of the tree whereof I commanded thee that thou ſhouldeſt not eat? § 22. This word *Who* might be an argument for the *Præ-Adamite*; as if there were ſome other man to converſe with, had not God explained himſelf in the ſequel of the queſtion, *Haſt thou eaten of the tree? &c.* To ſhew, that even dumb Creatures may convince us of our errors, and the virtues which are in them correct us of our vices. Things which are of a ſanative nature tell us our charitable duty to others; things of a deſtructive nature tell us we are to avoid the doing of what is prejudicial to others. And it ſeems this tree had a double nature; it had a virtue to tell him the goodneſs he had loſt by his diſobedience, and an evil quality to teach him excuſes. And 'tis no wonder this tree ſhould have this double quality, when we ſee the Bee ſuck out of every herb Honey, full of good and medicinal virtues; and ſup-

plies her ſting with a matter poiſonous, hurtful, and evil. And the truth is, not this Tree onely, but all individual Creatures have their good and evil in them. The good of the Tree was in the preſent pleaſure to the eye and taſte, the evil was in ſome poiſonous quality, which not onely infected him and *Eve* with all their infirmities, but by a traductive quality hath made us deſire and do thoſe things we ſhould not. Nor need we wonder at this continuing quality, when we ſee the Gums of Trees continue a Balſom for an hundred years: And the *Italians* hold, that the longer ſome Poiſons are kept, they are the more efficacious. And both of them have not onely power over the Body, but the very Mind, (which is very near of kin to the Soul.) So that the virtues of ſome things make men good by rectifying their tempers, the vicious quality of the ſame intoxicate, and make men mad or worſe: Nay, the virtues of the ſame individual Creature reſtores to life, the vicious part a preſent death. But that which is more conſiderable, is the Nicety between good and evil things; many times good things prove poiſons by

by their ill use, and Poisons or ill things prove sometimes the best Antidotes.

Cap. 3. Ver. 12.

And the man said, The woman thou gavest to be with me, she gave me of the tree to eat, and I did eat. § 23. Disobedience is the Nurse of Ingratitude, and Ingratitude of Impudence. Thus *Adam* instead of thanks for his Meet helper implicitly reviles God, who gave her; not considering that she was given rather to help then advise; or if to advise, yet he had the deliberative part in himself, to do or not to do, as he thought most prudent; but without debating that with God, he with impudence told God as it were, that it was Gods fault to give her to him; and since he had given her, and that he was to shew all expressions of kindness unto her, who had recommended it to him, he thought himself obliged rather to observe her then him: and thereupon without any more circumstance or excuse heard, *She gave it me, and I did eat.*

Cap. 3. Verse 13.

And the Lord God said to the woman, What is this that thou hast done? § 24. God

said to *Adam, Where art thou?* though he knew where he was; and to the Woman, *What hast thou done?* though he knew what; yet neither of these kind Questions could beget a civil or confessive answer, but the Man said, *the Woman gave it to me*; and the Woman said, *the Serpent beguiled her*: but neither of them, though they knew they had done the fact, would acknowledge their own disobedience in doing it; for then possibly God would have raised some Antidote from that, or some other tree, without a future Saviour, to have Cured the infection of the Evil, and to have fixt the benefit of the good. But she ungrateful and Impudent as he, Replies, *that the Serpent beguiled her, and she did eat.*

§ 25. *And the Woman said, The Serpent beguiled me.* There need no inquiry into the History of Nature, to know what kind of Serpent that was which beguiled *Eve*, when as we see every Man is daily subject to be tempted by the same or the like Serpent. Pride is this Serpent that tempts us to Ambitious actions; Covetousness this Serpent that tempts us to injure others; Luxury this Serpent that tempts us into forbid-

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den Embraces; Wine this Serpent that steales into our veines with arguments of Collour and Taste, Improving the spirits, and solacing our dejections, until at last it so Captivates our Reason, that when God asks where we are, we cannot answer; or what we have done, we can only say with *Eve*, *The Serpent hath beguiled us.* Certainly it is a great punishment on our Natures that we cannot Judge; or if we do, that we connot refrain from Excuses, and make those offences, which in themselves are none. For Ambition rightly placed is a vertue, Covetousness Frugality, Luxury (if derived from the Constitution) is but a more natural desire, Wine a Comforter. He is happy who can carry a Balance alwayes in his Mind to weigh his intentions and actions: And what is thought or done, not to be too Censorious of himself or others. For there are certain positives wherein our Judgments connot err, and therein to say the Serpent beguiled, is no justifiable Excuse, but in things indifferent, *Solomons* Rule is very good, *My Son, let not thy mouth accuse thy self of sin*: make not those things sins which are, ~~more~~ none; Eccl. 5.

and

and Commit not those, which Certainly are.

Cap. 3. 14.

§ 26. *The Lord said unto the Serpent.* The Serpent is call'd the subtilest Beast, yet doubtless every Creature hath a proportionable understanding of Gods voice. Psal. 19. *The Heavens declare* (or speak) *the Glory of God*; (which he first Communicates to them) *the Firmament speaks his handy work: one day tells another what is to be done* the next, & *one night certifie another* what deeds are done therein, *there is neither speech nor Language but their Voice is heard through the world.* Every individnal thing either in its operation or virtual Communication speaks that to others which God speaks to them: For *speech* is not only that of which the Ear participates, but the other senses do (as it were) heare it equally with the Ear. We see the flowers speak their various colours; this flower says, I am Red, another Yellow, a third Mixt; and we do but repeat their speech in saying what Colour they bear. And besides, what individnals do afford our senses, they also administer discourses to our Reason

Reaſon and Judgment; how this or that is to be virtually applyed: from one we get a letter, from another a ſyllable, from a third a word, from a fourth a ſentence, from a fifth an effectual ſpeech. And all Creatures, though we know not how they underſtand their proportion of ſpeech which God ſpeaks to them, yet they underſtand it, and only Man hath the diſputative part granted to him; for though the Serpent was the ſubtileſt Beaſt, yet God would hear none of his ſubtile replications or Evaſions. But God ſaid to *Adam*, *Where art thou?* And, *Who told thee that thou wert naked?* And, *Haſt thou eaten? &c.* To which three queſtions *Adam* gave three anſwers; *Thou gaveſt me the Woman; ſhe gave it me, and and I did eat.* Then he put but one Queſtion to *Eve*, *What haſt thou done?* To which ſhe made two anſwers, *The Serpent beguiled me, And I did eat*: to ſhew that ſhe alſo was Limited in her tongue, though ſhe would give two anſwers to one queſtion. So that by this Text we ſee, that Man may enjoy a certain diſcourſe, or ratiocination with God (for this was after *Adams* fall) but the Woman a very little. But other

Creatures are Subject to his Voyce without ratiocinating, for without Answer from the Serpent *The Lord said to the Serpent*,

§ 27. *Because thou hast done this, &c.* It is not sufficient to refrain from Evil our selves, but we are not to tempt others to it either by precept, suggestion, or Example. That this Serpent had a Cunning wit the Text shews, that he was Beautiful, some Writers affirm; Whether he eat or not let Commentators agree; for if considered as a Serpent, what good was the knowledg of good to him? if Considered as the Devil, the eating could not add to his Knowledge of goodness, because he knew more in his Primitive perfection then could be added to him by secondary meanes. However we may believe, either by remembrance of his former Condition, or by eating this, he knew goodness notionally, not practically; but the Evil he not only knew, but tempted *Eve* to the Knowledge of it. And this by his subtilty and Beauty, two such temptations to that sex, that their vertues must seem to resist the harmony of Nature by resisting of them, especially when they meet in one Per-

Person. And herein methinks *Eve* was more excusable then *Adam*, for here was a Lovely Serpent, a delicate Fruit pleasing to the Eye, delightful to the taste, and of a promising virtue; What Woman could well resist those Temptations? Now *Adam* had no more to tempt him, (as appears by the Text) then an implicit Love and Kindness to his Wife, for *she gave it him*, (without any perswasive induction that we read of) *and he did eat*. Now God did justly begin the punishment with the first offender (the Serpent) and gave sentence on him for tempting before he did it on those that were tempted, one being a premeditate, wilful and affronting act, against his positive Commands, the other occasional.

Thou art Curst. Cursing is an intentional Revenge, and *Revenge is mine, saith God*. But because 'tis sweet and pleasant to the tast, and indeed hath a relish of Ambition, we Mortals) who have only power to intend, and not a positive power to act revenge) do Lavish our spirits into execrations, which is an affront to the Deity, as high as can be given; and it is oft seen, that by them they heap Coales of fire on their § 28.

own heads; for when there is such a Concretion of Evil spirits (as attend Curses) summon'd together, they must fix somwhere, and (saith *Solomon*) *A curse causeless shall not take effect where it was intended*: And then it must necessarily fall upon him that did intend it, which is but sutable to Divine Justice; and therefore in things provoking our passions we must follow Gods Example herein, who first examined the fact by these Interrogatives, *Where? Who? What?* and those acknowledged, he gave his Curse, and not before: we are not to be guided by provocations, but deliberations; and the *Targum* says, *God call'd these three, viz. Adam, Eve and the Serpent into Judgment before he gave his sentence*; and we see that a Curse is a thing of that transcendent Nature, even Man and Beast, and the Earth it self, have felt th'effects of it. And though *David* (*a Man after Gods heart*) did abound with them, as we may read in his *Psalms*, and imprecated God for their performance, and many of them granted; yet upon perusal of the History of his life we shall find many of them to take no effect on those he desired, and some of them Retorted on him-

himself and family. God knows his own dispositions best, and that many times the success of our Curses would be the greatest Curse to our selves, for he will execute them his own way. So that we shew our duty and piety towards him in forbearing, and our greatest folly in pronouncing them.

Above all Cattel, and all beasts of the field. By Cattel is meant tame Beasts, and by Beasts of the field, wild beasts. (as I have shewn elsewhere.) Now in the first part of the third Chap. the Serpent is said to be the subtilest of the wild beasts, and consequently more subtile then the tame, for their want of fears, and their having (by a domestick Attendance) almost all things necessary provided for them, they have need of that subtilty or craft which is requisite for the wilder. However the Curse seems first to descend on the tame beasts, which in our Translation is rendered instead of Cattel, *Cursed be thou above thy fellows*; to shew that the tame were his fellows, for therein was part of the Serpents subtilty, to be too subtil for the tame, by his dissimulation of his tameness; and more subtile then the wild, by Contriving more inventi- § 29.

ons. I must confess I am posed at the Almighties severity herein, unless it were because they were such fools to associate with a Beast of such a subtile and trecherous nature; and it ought to be a *Caveat* to all innocents, to be circumspect in their intermixture with such dangerous Companions; yet this daily happens both in Families and States, which can scarse be prevented but by a sedulous care of our selves and actions, and well weighing the nature and inclinations of others; seeing it is our Fate to be intermixed with such, we must abstract the wisdom of the Serpent from his subtilty, and be as wise as he, and retain that innocency wherein we are Constituted, whether it be like the Dove, or Lamb, or such other Creatures, whose gentle natures ought to be our examples.

§ 30. *On thy Belly shalt thou go, and Dust shalt th u eat all the dayes of thy Life.* The *Targum* of *Jerusalem* adds, *Thy feet shall be cut off, and thou shalt cast thy skin every seaven years, and there shall be deadly poyson in thy Mouth.* Here the *Targum* explains this Curse by reading, that his feet should be cut off, and that he should cast his skin, and his mouth be

be full of poyſon which intimates, that he had feet, and that his skin or beauty was permanent, and that his breath was ſweet and pleaſing before the curſe. Now it was not the want of feet that made the curſe, for many creatures have the like want, as Snakes and Inſects, yet are accompted perfect in their kind: Nor the eating duſt, for moſt do ſo; for what creature in ſome proportion doth not daily eat it? For though 'tis ſaid the *Camelion* lives by Aire, yet it is the Atomes or duſt in the aire that nouriſheth it: Nor caſting the skin, for moſt creatures do ſo every ſeaventh year; and Phyſicians hold that the skins of ſerpents and Snakes ſo exuviated are very Medicinal, nor having poyſon in their mouth; for moſt Creatures in ſome proportion afford the like, both Man and Beaſt; but the changing of that due frame, proportion and conſtitution to another which is worſe, and that was, and ſtill is the curſe that hangs on us: For if our Eyes be made perſpicuous, our Eares Muſical, our Touch delicate, our Taſt diſtinctive, our ſmell preſervative, our Limbs ſtreight, and our Minde pure and ſerene, in bodies harmo-

moniously Composed; yet as we dim our Eyes, deafen our Eares, vitiate our touch, taste, or smell, obfuscate our mindes by the ill contracts or habits of our bodies; These are the curses upon the use of forbidden fruits, that is, the use and habit of Evil Actions; for to use our sound and perfect constitutions otherwise then God by Reason prompts us to, is a decurtation of our feet, and an exuviation of our Constituted beauty, which fills us with such venomous qualities, that even our very Breaths are infectious to those who are more virtuous.

Cap. 3. Verse 15.

§ 31. *And I will put Enmity between thee and the Woman, and between thy seed and her seed, and it shall bruise his Head, and thou shalt bruise his Heel.* The *Targum* of *Onkelous* reads the latter part of this verse thus, *Ipse Recordabitur, He shall remember thee, and what thou didst to him from the beginning, and thou shalt observe him in the end.*

The *Targum* of *Jonathan* renders that part thus; *Erit, And it shall come to pass, when there shall be Sons of the Woman which obey the precepts of the Law, they*

they shall use their endeavour to strike thee at thy head: but when they shall forsake the precepts of the Law, thou shalt study to bite them in their heels; but to them it shall be a medicine to thee, because they applied the medicine to the heels in the days of the King Messias.

This Text is of an ambiguous nature; but because *Jews* and *Christians* make it the first Prophetick Text concerning a *Messias*, and having written something of the Diversity of Religions, I shall refer this to some other place, to be discoursed of more at large. And though my Notions herein may differ from other Writers, yet without prejudice I hope to Christian Religion.

Cap. 3. Ver. 16.

And to the woman he said, I will greatly multiply thy sorrows in thy conception, and in sorrow shalt thou bring forth children. § 32. The *Targum* reads it, *I will multiply thy affliction and pains by the bloud of thy virginity and conception*: which shews, that as the Virgin *Mary* without fraction of any Membranes, which causeth that virginate effusion of bloud, and consequently pain; and also without pain in conception or eduction brought forth a child:

child: so should every woman ('tis supposd) have enjoyed the like benefit, had not this curse come upon them. I confess, 'tis scarce conceivable how fractions or extensions of parts could be without pain, but we see how Oyls and other Arts prove Emunctions and Lenitives. And we need not doubt of the Almighties power and kindness in imparting unto them such knowledge, whereby they should have enjoyed a progeny with pleasure, both in Admission; Ejection, Conception, and Emission, without that Philosophical doom (not onely upon Man but other creatures) that all creatures after *Coition* are sad; which I will not dispute whether it is because the pleasnre is so short, or some intermixture of pain concurrent or expectant; so that there is an immediate and inexpressible sense of the departure of some Animal Spirits from them, which are to supply another body, as it were robbing them of their Native properties. But for her complying with the Serpent, and thereby disobeying God and Man, she is justly doomed to those pains, which certainly are no way compensated with those pleasures which *Tirisius* tells us of,

of, for those pleasures which are, are rather Inductives, and insnare into pains and tortures, then any real pleasures: for we may observe, that those who enjoy the most, are loaded with Diseases and Distempers, either in Youth or Age, able to restrain the most Libidinous from enjoying their Phansies more then Realities.

And thy desire shall be to thy husband. § 33. Our Translation in the word *Desire* follows the *Hebrew*; and Desires are in *Latin Desideriæ*, derived from *Sydera*, the Stars; in which formerly, and now in this Age, we place such an efficacy, as to think they have a power over, or vertue to guide our actions: and such a desire ought every woman to have towards her husband.

Other Translators call Desire *Cupiditas*, from *Cupid*, which is *Cupio*: that is, that our desires should be to such, as to whom we may attribute a Piety or Goodness: and upon the like account the wife ought to have her desires towards her husband.

Others render the *Latin* for Desire *Amor*, that is, *a morte*: that she is to believe, he is of power to preserve her even from dying by his vigilant care

over her; and therefore she ought to have her desires towards him, even for her own preservation.

Others read Desire *Conversio tua*, &c. that she is to turn and move according as her husband thinks fit to govern: for going two ways can never be successful and is opposite to a Conjugated Love.

Others read *Necessitus tua*; that is, *Ne cessas esse*; that is, there is so perfect a necessity in obedience, that it must be performed by the wife, lest she cease to be, or at least to enjoy any contentment to her self or husband.

The *Targum* reads it *Appetitus tua*, (*a petione*;) that is, whatever she desires of her husband must be in a submissive and petitionary way.

Now though our Version saith onely *Thy desire shall be to thy husband*, it doth not exclude his to her, even in the same senses as before recited: for doubtless as the question is undecided, whether we see by Extramission or Intromission: so it is in the desires between Man and Woman, whether the object of him attracts her desires, or the object of her attracts his; or whether it be an unexpressible uniting of vi-

visuals in a moment; (by visuals I mean the form and figure of what is seen, as well as that which sees.) And it is hard to find out this Attraction by other demonstration then this or the like Experiment: Take a piece of Iron untouch'd by a Loadstone, and such an other piece of Iron as hath been touched, of an equal weight with that which is untouch'd; lay these upon two pieces of Cork of equal weight, and flote them upon the edges of a vessel of water: then fix a thred from side to side of the vessel, at an equal distance from the two Irons, mounted on their Corks opposite to each other, and the Irons with their Corks will by an equal pace swim towards the thread or centre to meet each other, and then both will joyn with an amicable embrace, as if neither would yield to an Attraction, but by a stately, easie, and equal motion, so mutually move to an union at their centre. And though 'tis said, her *desire shall be to her husband*, yet he is not to hide or retract his mutual and reciprocal love and desires, but to let them meet in one centre and conjugated affection.

§ 34. *And he shall rule over thee, Regulabit* in our Translation; that is, he shall be as a King to guide thy publick affairs: *& dominabitur*, says another; that is, he shall be a Director also in thy domestick concerns. Both which we translate, *He shall rule over thee*; that is, be a rule or guide to thy actions. Or, as Stars are supposed to guide inferior bodies by their influence; so by his piety and exemplary life to direct and guide her to an upright conversation, and in all hazards of life and death to cherish or prevent them. And were this disposition in husbands, and that imitation in wives, the curse would be a blessing; but the curse is still in refractorines of obedience. And women are still subject to repeat what the Serpent taught, viz. *that they may eat*: that is, that they may tast of forbidden fruit, and take irregular courses, thinking to gain experimental knowledge, and that they *shall not die*, or be accused thereby for disobedience.

Cap. 3. Ver. 17.

§ 35. *And to Adam he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree the which I commanded thee*

thee, saying, Thou shalt not eat of it. It is the voice that gives the chief distinction to the several kinds of living creatures, and the *species* of those kinds are also distinguished by it; so that there is scarce any individual of any kind, which hath not some audible sound or voice different from each individual of the same kind; and though each kind agree in the intention of their voice appropriate to each kind, so that they understand each other, as the Horse his kind, the Sheep his; yet Man, who is the rational Judge, doth perfectly apprehend (even in his imperfect station) that the individuals of each kind have different voices: even the Nightingales differ, though not in their Notes, yet in their Keys, some higher, some lower. But in all creatures which have Musical voices Man undertakes the Umpirage; and in respect of his own race, there is no creature to whom he attributes so much pleasure, as to the voice of a Woman; and the more if he hath some additional Affection for her person: for 'tis known, that their very speech hath captivated some men, not for the Rhetorick of what she speaks, but the mere Phantasm of her voice.

voice. And if we do this whileſt we are under this ſtate of Imperfection, who almoſt could blame *Adam* whileſt he had the perfection of Judgment, and ſhe the accompliſhment of what could make her a perfect voice, ſo far to indulge his harmonious mind as to hearken to it? So that certainly God was not angry with him for this, but is was for his hearkening to her voice of temptation, to ſuch a voice as did not only pleaſe the appetite of *Adams* ear, (for that was diſpenſible;) but ſuch a voice as provoked him to an inordinate act, in doing what he was forbidden; for our delights and contentments ought to be guided, not by what is ſimply pleaſurable and contenting to our ſelves, but what is juſt and ſutable to Gods commands.

§36. *Curſed be the ground for thy ſake.* We had need to take care of our actions, whenas we ſey by the Text, and daily ſee how many Innocents ſuffer by our miſactions. The *Targum* ſaith, that *the ground was curſed becauſe it did not warn Adam of this tranſgreſſion.* And it may be the Lord *Bacon* had his Phanſie from the *Targum*, that the Earth was a great *animal*, and that the breath thereof

thereof was the Sea, which caused the Ebbing and Flowing. If so then, as it had knowledge within it self of all Gods commands, so it ought to have admonished *Adam*, and not doing it occasioned this curse.

In sorrow (or tears.) Tears and Sorrows are synonimous, for we do not express our sorrows so effectually as by tears; for grones and sighs are but evaporations of our troubled spirits, but tears are a more condensed and contracted evidence of our sorrows, as if recollected and distilled from all the suffering parts of Man. And therefore *David* prays, that God would *imbottle his tears*; of which I have spoke more in the Chapter of *Immortality*. § 37.

And though we oft shed tears for joy, yet they give such a compressure to all parts, that they seem to be derived rather from the cistern of sorrow then joy, because there usually follows such an immediate discomposure both to the body and mind of those who shed them.

Shalt thou eat thereof all the days of thy life. The Chyle that feeds us in the womb, the Milk when we are born, the va- § 38.

varieties of food in our Youth and Age, is but a nimble transmutation of the Earth, so little, that the greatest part in few hours naturally turns to earth again; and that which stays longer, (our Bloud, Flesh, and Bones) is still but earth in various forms and colours, even every minute subject to accidental alteratioas into its original mass: this is our Curse. But what food we should have had void of such transmutations or corruptions, nor Schools nor Human Reason can inform us, onely our Faith believes, that when the days of life are ended, that *our corruption shall put on incorruption, and our mortality immortality*: in which state we shall be above the use and decay of Elements, because that Beatifical Vision which we expect will make us perfect, without any other supplement but it self, which consists not in fulness of any matter, but unexpressible Illuminations.

§ 39. *Thorns and thistles shall it bring forth to thee.* We may observe that Gods curses upon those Innocents have some mixture of blessings; for the Earth is made part of our Human bodies, and Thorns and Thistles have their sanative

tive vertues on us, as well as prickles to hurt us. *Spina* signifies as well the Backbone, wherein our strength and health consists, as those prickles which offend us. And *Joseph of Arimathea's* Staff was transform'd into a Thorn rather then any other Shrub, as a Signal of his Profession. And *Tribulus* (a Thistle) may as well be called *Tri-bulla*, a threefold Ornament, intimating the Trinity, which should be more discovered to us, as Tribulations or Trouble. And these *Tribuli* (or Thistles) have their virtues too as well as their offences: and it is remarkable, that one of the kinds of these Thistles is called *Christs Thistle* by the Herballists, upon supposition that the Crown wherewith Christ was in part crucified, was made of the pricky substance of that Thistle. So that as the Earth was cursed in bringing them forth, yet they had some kind of honour to be made use of upon so signal an occasion. And Thorns are of that great use in this part of the world, as that whereas before things seemed to have a Community, now by Inclosures and Fences made of them each man enjoys his own propriety with more secureness. And the

Thistles give a testimony of the rich' ness of the ground where they grow and by Transplantation turn to an effectual nourishment, as Artichokes, &c. Thorns and Thistles do not exclude more pleasant Plants, for amongst Gods curses there are blessings, and his mercies flourish with his justice.

Cap. 3. Ver. 18.

§ 40. *And thou shalt eat the herb of the field.* Soon after Man was created, in the 29th. verse of the first Chapter, saith God to *Adam*, *I have given you every herb, and it shall be to you for meat*: there the Injunction was upon the Herb, that it should be for the food of man; but here 'tis said, *Thou shalt eat the herb of the field*, and here the Injunction was upon *Adam* to eat. He was at some liberty before to eat, but now his food is restrained; and therefore some do question whether we do not multiply *Adams* transgression by our continued eating of other creatures, which were not then allowed to us: for if we consider the numerous living creatures, whose bloud is shed to fill our Appetites, we have nothing almost to plead for the doing so but Custom, or some necessi-

ty

ty to lessen the number of those creatures, lest they should grow so numerous as to destroy those herbs of the field that should feed us; or their Carcases by death be more offensive then the Ordure which we extracted from them. So that by this extravagancy of food we seem to continue our curse, in that we cannot frame and comply our Appetites to that which doubtless would be most beneficial to our tempers; especially if we consider the virtue of herbs, either in their flowers, branches, or roots, not onely sanative, but more safely nutrimental to our health then any other food.

Cap. 3. Ver. 19.

In the sweat of thy face shalt thou eat bread, untill thou return unto the ground. § 41. As Tears proceed from the motions of Joy and Sorrow, and seem to be extracted from the most internal parts, and so distilled from the eye, the most delicate part of Man: so Sweat by labour or pain is the extraction of the outward parts into a liquid matter, passing through the Pores, to ease it self by discharging that oily and watery substance. Now some parts are more apt

then others to vent it, and such in Physick are called the Sudatory parts, as the Armholes, &c. because being naturally kept more warm, the Pores are more passable: Now the Brow or Face being more bony then those, yet do as quickly send forth that humour as the other parts, and the rather because the Spirits run towards the Brain, and that Pan hath many Sutures about it, through which that humour is more quickly vented. And there is some relation to the word *Sudor* Sweat, and *Suturæ* Sutors; for through those the Brain doth more easily purge it self by Sweats; and they more commonly upon the Brow, near which the Sutures are, then any other part.

§ 42. *Thou shalt eat bread.* It is not probable that Bread (as we now take it) was known in Paradise; therefore the word *Cibum* is more used by Translators then *Panem:* that is, whatever food he should eat for the future, he was to labour and take pains for it, and that must necessarily produce sweat to the brow or face.

§ 43. *Untill thou return to the ground: for of dust thou wert made, and to dust thou shalt return again.* Concerning these read my

my Discourse of Immortality. The *Targum* adds, *And from dust thou shalt rise again, that thou mayest give a reason for all things thou hast done in the day of the great judgment.*

Cap. 3. Ver. 20.

And Adam called his wife Eve (or Eva) because she was the mother (filiorum) of all (the sons of men) living. If we will give credit to the History of other Nations, there were other people then in being, and many years before; but the Children of *Adam* and *Eve* (say they) were the select people from which God did derive that Church, which hath spread over the greatest part of the world; first by *them*, then the *Patriarchs*, then the *Jews*, then *Christians*: and the *Turks* and *Jacobines* assume an Interest, and do as hardly admit us as we them to the undeniable Progeny of those two Ancestors. But all agree, that at one time or other we came from the earth both by Father and Mother; and by experience we agree thither we shall return again: and most agree to a Resurrection of rewards or punishments for our virtues or offences. § 41.

Cap.

Cap. 3. Ver. 21.

§ 45. *And to Adam and his wife the Lord God made coats of skins, and clothed them.* Our *English* cannot render the words better then *coats* and *clothed*; though we cannot suppose that there were either *coats* or *clothes* in the infancy of the world, unless we will make it an argument for the *Pre-Adamites*: but according to the *Arabic* they were clad with the Hides of Beasts. But the *Targum* of *Uz* saith, *God took off the Serpents skin which tempted them, and put it on them*: and it was but just that the Tempter should be so served; and 'tis wished those garments have not infused such a continued subtilty into their successive Generations, that the most part of the world consists of Subtilty and Cheats even to this day, and their former garment of *Onyx* or Virtue is now scarce known to us but by its name.

Cap. 3. Ver. 22.

§ 46. *And the Lord God said, Behold, the man is become like one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and live for ever.* The tree of good and evil, and the

the tree of life, have been discourſed of in the precedent Sections: that which may be added concerning the tree of life is, that it ſhould have ſuch virtue as to make *Adam* by his eating thereof live for ever. It is much that Eternity ſhould ſo puzzle the world, whenas we ſee here that it had been gained merely by the ſenſe of taſting or eating; for certainly even the beſt things we know or can attain to come firſt to our Senſes, then to our Reaſon and Intellect; yea, even the greateſt Notions of Faith have their original from ſome Senſe, becauſe by being ſenſible of things which Senſe illuſtrates to us, we believe greater that are not ſo ſenſible: And Eternity it ſelf is apprehended by us with the contemplation of a Beatifical Viſion, which we ſee comparatively by thoſe glorious creatures of light, &c. which with variety of contentments we daily behold; and ſo by the gradations of whatever we ſee, touch, taſte, hear, or ſmell, the Contemplative man may mount them to ſuch a pious degree, that every ſenſe will as it were injoy a preſent eternity, which doth not altogether conſiſt in an undetermined continuance, but in a con-

continuance which infolds all imaginary contentments, which can be gradually ſuppoſed by the moſt elevated ſenſes. And though *Adam* was debarred from eating of this tree, yet our Divines ſay, that we now eat it Sacramentally; & without a Manducation there can be no Sacramental Faith. So that Senſe is the firſt act which leads us to an ineffable higher ſenſe, communicated to us by that tree of life of which we ſo eat; and this gives us ſo perfect a ſenſe of eternity, that this thin ſhadow of Mortality cannot keep even the preſent fruition from our ſenſes, and thoſe ſenſes wrap us in their preſent enjoyment. For we ſee in common Experiments, that Salts (and things of ſuch agile natures) paſs with eaſe through ſeveral Mediums: ſo may our Senſes if they will imploy their activities otherwiſe then to carnal uſes. Which *Adam* not doing,

Cap. 3. Verſe 23.

§ 47. *Therefore the Lord God ſent him forth to till the ground, from whence he was taken.* It appears by the ſeventh verſe, that *Adam* was made of the duſt of the ground, not within the circuit of the Gar-

Garden or *Paradiſe*; and in the 15. ver. that he was put into Paradiſe, and there to dreſs and keep pleaſurable what God had made pleaſant to him: but here in this three and twentieth he is put out of the garden to till that ground from whence he was taken; and there by tilling to adde Art to Nature, to change his pleaſure into labour, and his eaſe into induſtry. He, who was the firſt man, had but a ſmall enjoyment of felicity; and we, who are his ſucceſſors, feel the momentarineſs of our contentments here; they paſs away like a flaſh of Lightning, which vaniſheth with its ſight. Advancements to Honour do but tumble us ſo many degrees lower, Riches fill us with cares, Plenty with diſeaſes, Pleaſures with ſorrows; and the ſame duſt that in the Sunſhine of Proſperity is raiſed beyond its centre, is by the Showres of Adverſity turned into mire and dirt, and made ſo contemptible, that all paſſers by do ſhun it. And thus by a circular motion we are made, exhal'd, depreſt, and involved in the reſtleſs common maſs of earth, undiſtinguiſhable from all things. But in our ſouls, which ſeem to have nothing to do here,

but to attend the motions of our dust, and to give an account of every atom thereof, when the Cherubims shall be permitted to admit us into that heavenly *Paradise*, which we believe is reserved for us.

Cap. 3. Ver. 24.

§ 42. *So he drove out the man, and he placed at the east end of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.* The *Arabick* Translation saith *Angels* instead of *Cherubims*, which word *Angels* in a general notion includes all the Degrees of Angels: now the Schoolmen agree that there are nine Orders of them, *viz.* (according to *Dionysius*) *Seraphims*, *Cherubims*, and *Thrones*; *Archangels*, *Angels*, and *Vertues*; *Dominations*, *Principalities*, and *Potestates*. Yet they do not all agree in the ranking them; for some place Cherubims in the last Order but one: but whether first or last, we find the Order of Chetubims onely appointed to this service. And as for the Flaming Sword, the word *Versatilis* is used here for Turning every way, and is the same word which described the Serpent that tempted *Eve*, *viz.* *Serpens ver-*

versatilis, and thereupon it may well be conjectured, that by this flaming sword, &c. is meant an order of evil Angels, appointed also to guard the way to the tree of life. For as there are Nine Orders of good Angels, so the Schools make nine Orders of Evil Angels, viz. *Belzebub*, *Diabolus*, and *Belial*; *Asmodeus*, *Sathan*, and *Merim*; *Abaddon*, *Asteroth*, and *Mammon*. Now of these *Merim* (the sixth Order) is called *Dæmon Igneus*, and is that Order (say they) which guides the Lightning and Thunder, and all ignital motions: and the study of Divination by fire is called *Piromancy*. So that this Tree being kept by Evil Angels, Intimates to us that Immortality should not be gained by any of the race of Humanity, untill God thought fit to open the way to it, and dismiss those Guards, and then the Good shall eat of that tree of Life, and the one thereby enjoy their endless felicities, and the others their endless miseries, if *Origens* Opinion be not more favourable to the latter. But concerning Angels I have written elsewhere.

Cap. 4. Verse 1.

§ 49. *And Adam knew his Wife, and she conceived and bare Cain, and she said, I have gotten a man of the Lord.* The *Arabic* Translation saith *Coivit* instead of *Cognovit*; however both words signifie the Doing the Act of Generation, which is still but a Tilling of earth, according to command. For how many have died in the very act, either by suffocating of the Spirits, or too violently transmitting them? But I observe, that the word *Cognovit* is used by almost all *Latine* Translators, and I conceive justly rendered from their Original, which comes from *Cognitio*, *Knowledge*. And therefore we need not wonder that so many Philosophers did contend, that the Venereal Sense should be ordained a Sixth Sense, because (as I suppose) all our Knowledge is made Derivative by that act. Besides, the commixture of Spirits in Coition make such Congratulatory expressions to each other, that their very souls seem to be in an Extacy, whilst the spirits are thus in Communication, and mutually imparting, as it were the Method of Creation, now in the instant

ſtant to be traduced into a procreation. By the way I obſerve 'tis ſaid, that God drove out the Man, but the Womans expulſion not mentioned; yet here ſhe ſhewed the firſt example of her goodneſs and kindneſs, without Cumpulſion to follow and accompany him in all his labours and misfortunes, which is the moſt excellent property of a wife: yet ſhe was no ſooner come into the wide world, but ſhe ſhewed her Ambitious mind; for the *Targum* of *Jeruſalem* reads this, *and Adam knew his wife, who deſired an Angel*: and that *Targum* ſaith, that ſhe Conceived and brought forth *Cain* and ſaid, *I have got a Man, or Angel of the Lord*; from whence that opinion might ariſe, That Mens bodies were only priſons here below for Angels, and that which we call ſouls are no other then impriſoned Angels, and that after this Confinement they return again to the Beatifical viſion. However her ambition was puniſht in her production of *Cain*, who ſet the firſt bad example of Cruelty and Imhumanity.

Cap.

Cap. 4. Ver. 2.

§ 50. *And she again bore his brother Abel: and Abel was a keeper of sheep, and Cain a tiller of the ground.* We find nothing in this Text of the Educatiou of *Adams* two sons in their Infant years; but so soon as they were fit for imployment, *Adams* discretion guided the choice, and *Eves* fondness did not obstruct it, (which is a good rule for mothers:) He saw the mild nature of *Abel*, and robustous nature of *Cain*, (as is evident by their story.) And it is said here by the *Septuagint*, *Factus est* instead of *Fuit*; *Abel* was made, that is, *Abel* by that nature which God had infused into him was made fit for that Imployment: And *Adam* perceiving his sons temper pursued it, and made *Abel*, that is, imployed him in that calling which was sutable to his nature. And the like *Adam* did by his son *Cain*, according to his nature. We cannot force the temper or natural inclinations of our children, but when we know them, we should rather improve then divert their honest inclinations; and certainly these two Imployments, as they were at first infused into the two sons of

of *Adam*, ſo there is room enough for all their poſterity to take a ſhare of them. For if we conſider the Paſtorul life of *Abel*, which is not onely reſtrained to Sheep, for *paſtor* is as well a Herdſman as a Shepherd, but hath a latitude of inſpection into all ſuch Creatures as keep together in Flocks and Herds; which indeed is moſt uſual in tame beaſts: and from thence we learn Wiſdom, Sagacity, Sobriety, Temperance, and almoſt all Moral vertues; by them we come to know Government, the effects of Union, which keeps them from danger; and indeed almoſt all Phyſical Notions, as well Terreſtrial as Celeſtial: and therefore it is no marvel that a Paſtoral life hath ſuch real and univerſal Encomiums, ſeeing it affords not onely all the varieties that Contemplation can afford or adminiſter to us, but withall ſo multifarious a mixture of the Active life, that nothing can be more ſatisfactory to us; eſpecially if we conſider the Products of thoſe Creatures which are under their Tuition, whether alive or dead, by their Wool, Hair, Ordure, Teeth, Fat, Entrals, &c. (of which I have writ elſewhere.) Next, if we

con-

sider the Agricolist from *Cain*, where Industry, Art, and Nature do concur; how many various Productions there are to encourage Labour and Art by several Grains, Trees and their Fruit, Quarries, Minerals, and Earths, we may safely conclude that there is no Constitution but may be fitted with a sutable Imployment, both advantageous to themselves and others. Neither can any Parent be to seek in their election and recommendation of Imployment to their Children, because their Infant years seem as it were to be allowed to the Parent, during that time to weigh and consider of Imployments adequated for them. Now those other Professions, which fill the world with Contests, are not the proper Imployments which were transmitted to us by *Abel* and *Cain*, but rather adventitious and intrusive; and we may see by their stories how dangerous it was and hath been to admit a Diversion from those Original Rudiments, especially in making Religion their pretence, as will be shewn in the next Discourse between *Cain* and *Abel*.

Cap

A Digression concerning *Cain* and *Abel*.

And Cain offered to the Lord of the fruit of the ground, and Abel of the firstlings of his flock; and the Lord accepted Abels, and not Cains. Whereupon Cain was angry, and upon dispute with Abel slew him, for which God was displeased, and banished him. But yet Cain seemed to repent of the fact, whereupon God in favour set a mark upon him, that none should kill him: and he went and lived in the east of Eden, where he begot children, built a city, and called it by his sons name. § 51.

What had *Cain* to do with a voluntary oblation of his labours, (for as yet we see no order therein from God) as if he took a pride in them? *Abel* had as much reason to begin as he, but *Abel* did not meddle in such matters, till *Cain* set him an example: and this may be the chief reason why *Cains* sacrifice was rejected, whatever *Josephus* affirms; for hereby he did intrude to that which did not concern his vocation, and afterwards as it were to sit in judgment with God Almighty, by disputing what sacrifice was acceptable, and what not, and why

God refused one and accepted the other, and which should be best the Contemplative or Active life. In which controversie methinks I hear *Cain* (as discontented at Gods refusal) say to *Abel*; Is this that just God our father *Adam* tells us of? Was it Justice in that God, think you, to punish him so severely for eating a little fruit; whereas he that had power to make him, had as much power to hinder him from committing that offence against his Creator? Was it Justice, think you, to banish him from all felicities, and make him the subject of all miseries, who but a little before was made his Image and similitude? How can it consist with a Divine Power to be so inconstant? Or was it Justice towards me, that seeing we were commanded to till the ground in the sweat of our brows; and according to that command I have digged and delved; and from my industry, and meerly from a pious mind, have dedicated my Labours to him as an acceptable sacrifice; was it Justice in him to refuse my sacrifice, and accept of yours, brother *Abell*? for you lead a meer Lazy life, and offered no-

thing

thing as the Issue of your sweating Labours, or worthy to be esteemed a sacrifice; yet doth this God accept of your Lazinesse, and reject my Industry. And therefore (saith *Cain*) I understand no more than this, (which is the *Targum* of *Jerusalem*) that there is a God that created the world; but yet he governs without any relation to good works, and is meerly partial; for else why should he accept thine, and not accept mine? And the *Targum*] of *Jerusalem* makes him more passionate, and affirms, that there is no judge of good or bad, nor no world to come, nor reward for the just, nor punishment for the wicked, nor that the world was created or governed by his mercy, because (saith he) my offering is not accepted, and thine is. But *Abel* was as positive (in which the *Targums* agree) who replied and said, There is a God; that he is no accepter of persons; that there will be a day of Judgment; and that he is a Righteous Judge; and that there is another world to come; and that there is a reward for the just, and a punishment for the wicked: and this affirmative was sealed with *Abel's* blood;

for in this heat of contest *Cain* slew him, and thereby made him the first Martyr for Religion. And thus we see how the Disputes of the Ceremonial parts of it introduced the questioning of the Fundamentals, (as at this day:) and here we see Disputes turn'd into Passion, Passion to Rebellion, (the younger Brother, that is, the inferiour against the elder or superiour;) Rebellion to Murder, and almost the highest Murder, Fratricide. And yet it is a Riddle to us, how God disposeth of his Justice; for notwithstanding *Cain*'s great offences against God and Man, by murthering his Innocent Brother, by his rugged answer to God, (*Am I his Keeper?*) and by his despair of God's Mercy; Yet I say, *Cain*, being convicted (as appears by his acknowledgment) that he had sinned both in shedding blood, and denying God's Power, Goodness and Justice, order and disposure; and that his sin was beyond forgiveness, and greater than he could bear; God was so merciful as to set a mark upon *Cain*, to keep him from danger: and *Cain* had so much glory in the world as to build a City for a Monument to his posterity; whilst innocent

Abel

Abel never obtained any higher Memorial than a great ſtone called by that name, 1 *Sam.* 6. 8. and that bloud which lay weltering in the duſt, was called the bloud of Righteous *Abel*, *Mark* 23. 35. neer 4000 years after the ſhedding of it. From whence it may be obſerved, that unleſs we know the time, circumſtances, occaſions, and ſecret reaſons and deſigns of God's diſpoſures, we cannot make any true collections who are good or bad by outward appearances, actions, or accidents; for the good endure Miſeries, and are puniſh'd with infamous death; the bad go free from impunities, and enjoy felicities, Titles, Honors, Preſervations, and paſs in quiet to their graves, and both good and bad have ſometimes a ſhare of both. Nor is it poſſible to make a Judgment on theſe Rewards, becauſe no man can punctually know the exact time of anothers Converſion or Perverſion; that ſecret is only known to God himſelf, and we are not to doubt of Gods Power or Juſtice from the Conſequences of humane felicities or infelicities; or think that preſent Rewards are Gods approbations, or infelicities his inflictions:

nor

nor ought we to trouble our selves with the Method or differences of other mens devotions, but we are to mind our own quiet or industrious Imployments, there being sufficient choice (as I said) out of those principles of Pasturage and Agriculture to busie all sorts of ingenious Natures and Tempers, without medling with any Controversie in Devotions, or questioning of God's acceptation of what we or others do, being done with outward Conformity of worship, and inward clear intentions to please him. For the business of Religion is a particular Imployment not pertaining to Pasturage or Agriculture, which, as I said, contains all Temporal Imployments. And when men did multiply, God did think fit to set up *Melchisedeck*, which was thought to be *Seth*, because men for the future should not make their voluntary Oblations without directions from such a function as was properly ordained for it. And after him the *Levitical* Order, purposely to direct and instruct men in their duty of Devotion and Spirituals. And as *Cain* and *Abel* were punish'd for intruding into their Function (which may seem to be then dispen-

dispensible, in respect there were none ordained to it; so it is as inconsistent and dangerous for that Order to meddle with the Functions of *Cain* and *Abel*, unless it be by way of inspection, or contemplation of God's Creatures, but not of occupation or mixing of Functions; for by one the State is destroyed, by the other the Church: And I further observe, that the first Priest we read of was King of *Salem*, to shew that the directions in that function did proceed from the King or Government, which is best able to judge of its own Method in offering to God what is fit and consonant to its constitution: and the *Order* of Priests are to give their sutable instructions, so as these different Vocations may neither interfere nor incroach on each other, as properly belonging to the supreme Magistrate to keep them in a true Balance.

Cap. 5. Verse 3.

And Adam lived a hundred and thirty years, and knew his wife again, and begot a Son in his Likeness, after his Image, and called his name Seth. For she said, God hath appointed me another seed instead § 52.

of

of Abel, whom Cain slew. I observe that these two exemplary Parents did not torment themselves with passion for the murther of their eldest, and deprivement of their youngest son; or that they (as it were) lost them in the prime of their youth, when they had been instructed in civil and Religious duties, and were Capable of such Imployments (as may be collected by the Text;) or for the want of such associates and assistants to their injoyned Labours: None of these (I say) did promote a passion in them, or any reluctancy against their Creators disposure, it seeming equal to have no Children, or to have them with the care of Education and the anxieties in the loss of them, or the discontents which may happen by their ill deportments; but with patience and silence they undergo what God thought fit to permit, and a blessing did follow it; for he had another son in his Likeness after his Image, which (saith the *Targum*) was like him in features, and like *Abel* in goodness of disposition; for as *Abel* was a keeper of Sheep, and *Cain* a husbandman, this son *Seth* (as is conceived by some) was that *Melchisedeck*,

deck, as I said, who was a Priest of the Living God. And thus in some measure every mans Patience and submission begets some Reward, which hath a similitude to his expectation.

Cap. 5. verse 4.

And the dayes of Adam after he begat Seth were eight hundred years, and he begat Sons and Daughters. According to some Rabbins *Adam* had thirty sons and thirty daughters; and though it be said here, he begat sons and daughters, yet it doth not exclude such daughters as were begotten before *Seth*, which those Rabbins say were two, *Calmana* and *Deborah*, and that they were the Wives of *Cain* and *Abel*, and if so, then probably when *Abel* was slain *Cain* took them both to be his wives, and then admit that they were all four born within four years of *Adams* Expulsion out of Paradice, then within thirty years they might be all four capable of procreation, and have Children; so that the pre-Adamite needs not seek for the assistance of another Nation to People the Land of *Nod*, or the City of *Enoch*, since upon an easy multiplication in less then one hundred § 53.

years; they and their progeny might easily produce and carry thither above five thousand persons.

Cap. 5. verse 5.

§ 54. *And all the days of Adam were nine hundred and thirty years.* Eternity is so Circular, that a thousand years are but as a day, and a day but as a thousand years; our knowledge of it is in the Abstract, and therefore there is framed to us some *Epoches* and progresses by which this Eternity moves in its Circle; and to pass by Minutes, Hours, and those smaller gradations, we come to days, weeks and moneths, and years; and we make the Year to consist of Moneths, the Moneths of Weeks, and the Weeks of days. Now those who are not guided by those proportions, do make a diversion from these equal paths wherein Eternity would guide us; and those who seem to be confounded in their various Commensurations; for some accounted four weeks or eight and twenty days to be a year, others seven moneths or eight and twenty weeks; others accounted their years by Winters, others by Summors; some by Nights

Nights and Dayes artificial, supposing I presume the Winter to be the dead time of the year, and the Night no part of our life, and therefore ought not to be Computed within the compass of the Living year. But in later Ages the year was settled according to the Natural day, consisting of four and twenty hours, and the Sun and Moon dividing it into twelve Moneths, or thirteen Moones, or fifty two Weeks; within the year contained three hundred sixty five dayes; but there happening six hours over in the yeare (to supply all defects by way of Intercalation) they have added one day at the end of every fourth year, which is called the *Bissextile* or Leap year, because in that year by that addition of one day there happens two days which must necessarily be called *Sextilis Calend arum Martii*, by reason of the interposition of that day, consisting of the forty six hours interposed; so that all those lesser Computations of the year being reconciled to my hand, I may go clearly upon the Literal sense (as I have hitherto done in these discourses) and affirm, that *Adam* lived Nine handred and thirty

years, accounting the years either according to the *Julian* or *Gregorean* Settlements, one being but 186. days more then the other in 930. years: For were it moneths or quarters, *Mahalael* and *Enoch*, who begat children at sixty five years, would not have been out of their Infancy when they are said to beget Children: nor do I see any ground why we should doubt that they lived so many years (accounting according to our Computations) when as they were neerer to the original perfection wherein *Adam* was made, and knew the sanative virtues of all things; nor had they those temptations of Exorbitancies which grew up with the exuberancy of the world. Besides, we see even in our times to what great Ages Men and Women have arived even to two and three hundred years, though Climes, constitutions, vitiations by food, and other inordinacies do distemper that harmony of nature, by which our forefathers did subsist.

Now nine hundred and thirty years want but seventy of a thousand, and a thousand are but as a span; the span is but what it can grasp, and why should we labour to grasp that which

(whether

(whether we hold or not) is equal at present, but disadvantagious not only in the riddance of Anxieties, but also procrastinating those happy Expectations, which even Common Reason guides us to believe. For though there is no mention made in our Translations how *Adam* was disposed of after he died, yet the *Targum* of *Jerusalem* says, *Mortuus est, & collectus fuit e medio Mundi:* And it is sufficient he was taken out of the midst of the troubles and anxieties of the world. And there can be no doubt, but that he who was imprisoned here nine hundred and thirty years for his offence, and had worn the badges of mortality in the skins of dead Beasts for his cloathing, and digg'd his grave so oft in cultivating the Earth, as a reward for his frugality and industry (after his death) enjoyed such quiet felicities as I hope will be given to all such as shall live and die here in a clear submission to our Creators Will.

And he died. We read of three sorts of death; the Violent, which befel *Abel*; the Natural, *Adam*; and the Transmutative, *Enoch*: yet these distinctions relate only to the manner, § 55.

for

for death is the same to all; and as the Poet saith, there are a thousand ways to it. If it be forced, 'tis still a death; or transmuted, (which is a kind of insensible force) it is still a death; or according to the extent of Nature, when she or the soul being weary of the confusions of this life, retires and hides it self from performing any further offices to the body; it is still a death. And though *Adam* is said to live nine hundred and thirty years, which is three hundred thirty nine thousand six hundred thirty six days, (in which I compute the Bissextile days) and if those days be accounted by hours, and those hours by minutes; yet it may truly be said, that so many minutes as he lived, so many minutes he died; for the Casualities which occasion death are as many as those which attend our lives, and therefore he which lives longer than another, passeth by only so many more Casualties; his life is not the longer, though prolonged, because death hath still an Interest in every prolongation, and is so clearly concerned, that 'tis not to be judged, who is living or who dying. At our Birth we break the Prisons

ſons of Death, and lie at the mercy of Midwives, or other Keepers for our Evaſions; in our Infancy, Nurſes and Tutors; in our Youth, our Extravagancies; in our riper years, our diſcretion and indiſcretion, madneſs and ſobriety, are equal attendants; in Age, diſeaſes and infirmities are ready to uſher us to the Grave (a more ſevere Priſon;) and yet with little difference, for the grave of the womb gives life to us, and the other by our death gives life to multitudes of vermine; they by Corruption enrich the Earth, the Earth by that fertility affords us food, that food ſupports life: And ſo there is a Circulation of Generation and Corruption; and thoſe poſſibilities being in either, 'tis hard to judge which is living which dying. And it is not only thus in Terreſtrials, but even in Celeſtials: The day dies, the night produceth another, that dies again. And ſo in thoſe glorious Creatures in the heavens there is alſo a viſible Rotation of living and dying, and our life and death is but as night and day. And it ſeems an incivility towards God, or rather an affront to his diſpoſure, to deſire a long life, as if we would

afford

afford no room to our succeſſors, or permit God to be ſeen by any but our ſelves in his unexpreſſible variations. And therefore the moſt conſonant way to our Immortality is to live in a continued mortification: For ſo we ſhall live by dying, and die by living.

Of Life, Death, Reſurrection, and Immortality: As alſo of the Chemiſtry of Nature operating in our ſouls and bodies by which they are forced to rejoyn.

1 Cor. 15. 22.

For as in Adam all die, ſo in Chriſt (the ſecond Adam) all ſhall be made alive, or have reſurrection from the dead. The joynt operation of mans *ſoul* and *body* is called *Life*; the Ceſſations of thoſe joynt motions *Death*. The operations and conſtant *exchanges* which Nature admits of are *perplexities*; for nothing in *life* is pleaſure but the enjoyment of an *equal* and *contented mind*; knowing our ſelves totally, or in our par-

particles, to be every minute hurled about with the viciſſitude of *Conſtitutions*; the Ceſſation, (or at leaſt our want of knowledg what is done in the grave) ſeeming to be our *quiet*: But how far, or how long it continues 'tis hard to judge, ſeeing our corrupted parts are hourly traverſing into various *Productions*, of which we conſiſt, and into which we return again. But by reaſon of this Ceſſation or ſeeming *ſeparation* (not only of *ſoul* and *body*, but of the parts of the body into millions of *forms*) we (to ſupport our belief in the *union* of our parts) ſeek after the progreſſes and inclinations of other Creatures to theirs, (notwithſtanding their ſeveral Contingent obſtructions;) and therefore I think fit to ſet down ſeveral obſervables. And in the firſt place that Experiment of reviving a *Plant* out of its *aſhes* is a noble piece of *Chemiſtry*, and ſerves well to this purpoſe. And though ſuch a revived *Plant* may want ſome of its *Accidents*, yet the very *revivification* of it, if it gains not a full ſatisfaction to *Immortality*, yet it affords us a fair teſtimony of the poſſibilty of our *Reſurrection*; for then all the *Accidental*

Dr. *Browns Religio Medici.*

defects of nature shall be *volatile*, but the virtues and perfections of nature *fixed*. Indeed if *we* could find out by art a *revivification* of *Vegetables* in all their *accidents*, we should make *Immortality* too common: it is enough if a man can make any experimental inducement to his *faith*, and give an imitation to future *perfection*.

The whole Art of *Chemistry*, what is it (as I conceive) but to dissolve the nature of a Creature, and to *recollect* it again, if not into its superfluous accidents, yet into a noble Evidence of its virtues? And this is done not so much by the force of *Arts*, as by the secret instinct and greediness of its own disposition to unite its scattered nature. And that which is worthy of observation for our use in this *Art* is, Let the gross body of any Creature be *dissolved* or *dissected* into many parts, that remaining part which is visible to us, after its *dissolution*, may by art be made to represent the form of it self whilst it had an entire being. This may be seen from the *distillation* of *Plants*, (that is, the Extract of them:) As for example; Make of *Rosemary* such a Liquor as we call the *Sulphur*, by some

some the *essence* or *spirit* of it, and put it into a Viol or *glass* closed up, as *Chemists* do, after a little setling it shall by a certain kind of *vapour* or *mist* represent to the eyes the very shape of *Rosemary*.

And this may be more easily illustrated by another Experiment: About the spring time (when the bark begins to run,) take a young *Ash*, and saw it off about a foot from the ground; then make a *Concave* hole in it, and cover it, and the sappy *juice* or *bloud* of it will rise up and fill the hole: then Lave out so much water as rises in it, and put it into a glass, and stop the glass, as *Chemists* do, by closing the Metal of the glass, and every spring you shall discern in the glass as it were an *Ash*-tree. Now I cannot tell whether the *Mist* mentioned in *Genesis* was the *Essence* with which God then indued all *Vegetables*, making them conspicuable to Man, which before was not. And by this we may judg of the *rational* and *vegetative* soul; this had perfection of *information* from this *Mist* which watered the Earth: The other from the *breath* of the Almighty. And whether by this breath is meant a *misty* and *watersh hu-*

mour (if with reverence we may so conceive of the divine breath, or according to my former opinion) is uncertain: But if either, then the Operations of the *one* may well advance the belief of the *other*. And if this Experiment should hold in mans body as in Vegetables, how easie is it to conceive the manner of mans resurrection, when by God *Chemistry* the *Essence* of each man in an instant represents to God (or to Man, being made capable of such a sight) the true *Effigies* and *proportion* of his *body*?

And in this notion, why may not I make use of that Metaphorical Speech of *David*? *Put my tears into thy bottle, O Lord*; which *tears* were the tears of *Compunction* and sorrow for sin, proceeding from a *Contrite heart*, and a devout brain, not from the Redundancy of a salt *humour*: so that I may call such tears the very *Liquor of life*. Now whether such Cordial tears, if they were put into a glass, would represent *Man*, *David* (that understood the secrets of *God*) knew best. And the experiment were not unworthy the *Tryal* by a *Penitent Christian*, to *weep* till he saw himself in his own *tears*. But because

eause there is seldom in man that true *distillation* or extract of *tears* which there ought to be, the experiment may be fallible.

But that which may more easily be tried, is to take a *Starling*, and cover it with two *wooden* hollow dishes, and it will weep it self to death; and that Liquor were a fit subject for the Experiment of sensitive souls, till we can meet with a more certain one for the rational. But to go a little further with some notions or fancies concerning our Resurrection.

If by a *Cabalistical Geometry* it could be found out how many humane *bodies* the *Earth* could afford out of its *bulk*, of which mens bodies were at first, are still, and shall be (as it were) remade, allowing to each humane *body*, such a proportion of its mould or dust as will make it suitable to the most perfect *pattern*, (for the best Divines hold we shall rise with perfect *bodies*, and of such perfect *dimensions* as I have writ in a former Chapter in this book) I believe the general *resurrection* might then be known. If also by an Historical Accompt it might be given in how many such parts of the

Earth

Earth have been already *informed* by ſouls, and how much ſtill remains to be *informed*. But becauſe *Art* may be fallible in ſo great a work of *Phancy*, we muſt ſubmit to *Faith*; by which I believe, that when the whole Earth ſhall be diſpoſed into *bodies*, that which we call the General *Reſurrection* will follow: And that when *Heaven* and *Earth* ſhall paſs away, the *bodies* of the wicked ſhall remain in the place of the *Earth*, which ſhall be their *Hell*; and the bodies of the juſt in the place of the *Cœleſtial Orbs*, which ſhall be their *Heaven*.

This kind of *Reſurrection* or reſumption of our *Earth* doth not croſs the *Scriptures*, but confirm them; which ſayes, the *Earth ſhall be no more*, and that it ſhall be *Conſumed* by *fire*: for by this *reſumption* or *transformation*, the *Earth* ſhall (as it were) be turned into *nothing*, becauſe its parts ſhall become *another thing*. And there is a neceſſity that *fire* ſhould do this, for we ſee how *metals* will admit ſeveral *mixtures* with other *metals*; but let *fire* come once to diſſolve them, and they will all run with violence each to his proper *kind*. Now ſeeing this, I can eaſily believe that

that each *body* (though divided into *Millions* of *parts*) in the general *Conflagration* will run nimbly through all *mediums* to that *ſoul*, which once in one *bulk* they own'd, and which I ſtill believe with a *diffuſive virtue* conſtantly hovers over it in its *diſſections*. And in this *diſſolution* or *mutation* (to confine my ſpeculations to what our Divinity imparts) the *godly*, being of a more refined *metal*, ſhall run *one way*, and the *ungodly* (as *David* ſays) ſhall be put away like droſs.

Now that our Terreſtrial bodies ſhall not be *conſumed* or annihilated by this *fire*, I have ſeen experimented in *Iron Kilns*, (where the Iron ſtone is diſſolved) there you ſhall very often find large pieces of *Charcole* fall down with the *Liquid Iron* into the Furnace, and from thence, when the Iron is let forth, it will ſwim out with it, but floting on the top of the Iron; and thoſe pieces of Charcole the fire hath no power over, or doth not conſume.

This Charcole is made of the *Withy*-tree, which grows frequently in *Worceſterſhire*, where I firſt obſerved it.

But that which gives a more delicate reliſh to the ſoul is another trivial Experiment, that if a *Combuſtible matter* be joyned to that which is not

ſo

so *Combustible*, the less *Combustible* will preserve the *Combustible* from destruction. As for example:

Take a piece of *Thred*, and tie it close about a piece of Iron, and the flame of a *Candle* will never burn it; so our *bodies* (though combustible) being then joyned to our *Souls* of a *spiritual* and *uncombustible* matter, will be preserved from destruction and power of the *Fire*.

And though these Conclusions by *Fire* be pertinent to the manner of our *resurrection* in so many variations, yet because the *reunion* of our parts is the knottiest piece of our belief, I shall assist mine with two Observations, concerning the *Magnetick* and *concatenating virtue* of most Creatures, either entire, or in parts; by which may be seen their inclination to *union*. As in the greedy society of *men* to *men*, and sometimes *fat* men to *lean*, and lean to fat, either to *supply* the defect, or *deduct* the *superfluity* of either; *beasts* to *beasts*, *Fowls*, *Fishes*, *Trees*, *Herbs*, and *Stones*, to their *kind*; or in the dismembring or dividing of most of these, how sensibly the *parts* divided seem to covet and fly to a *Rejunction*;

as

as may be experienced in our dismembred parts, but more fully in *Snakes*, *Eels*, *Worms*, (whose divided parts will run to each other.) The Experiment is more eminent in two pieces of *raw Beef* (cut from one Beast) put into a pot of water, wherein adding a competent proportion of *Comfrey*, let them boyl a while, and they will close together; but if the flesh be from two beasts, the *Comfrey* will not cement them. But the Demonstration is more noble in *Metals*, of which take several pieces of *Gold*, *Brass*, *Silver*, *Iron*, *Tin*; make them into the shape of *Pins*, two of each sort, and lay them gently upon water in a *Bason*, (and if it be carefully done they will not sink;) then you shall perceive, that as they *float*, they will naturally hunt about to find each its *proper kind*; As *Brass* to *Brass*, *Tin* to *Tin*, &c. and drawing near to their own, will seem to *embrace* with a certain joyful violence. The second observation is of water: Take of that which runs through several *Minerals*, and distil it, and when the *liquid* part is evaporated, the *fixt* matter that remains will lie in distinct *parts*, according to the number of *Minerals* which the

water hath passed through. Thus our bodies, like several *Liquors* of different weight, (though jumbled together) will of themselves return to their due *place*, and *position*; and though they be *promiscuously* tossed and used for the present by the several contrary and oblique course of the *spheares*, and other *interpositures*, yet the first mover once ceasing and giving stop to the rest, all nature will return to a quiet *harmony*, and every *Genius* to embrace its own *individuals*: Or else I conceive that the *Composition* of *Man* (in his secundary productions since his Creation) being meerly compacted of *variated* or corrupted *Elements*; which makes some incline to *Philosophy*, others to *Rusticity*; some of the disposition of *Birds*, others of *Beasts*. Having thus past through the whole nature of *other Creatures*, as *Trees*, *Flies*, *Worms*, *Birds*, *Beasts*, *Earth*, *Water*, *Air*, and *Fire*, &c. All substances, from whence innumerable *species* are derived, shall at the last *Conflagration* or general *Resurrection* be dissolved into *humanity*, to make each man more or less *intelligible*, according to the natures of those *individuals* of which he hath had an *ingrossment* or *participation*.

EPI-

Epilogue.

THese several *Philosophical Notions* support my *Faith* in the belief of Divine *Matters*. If there be any man of so stedfast a *faith*, who cares not for the use of *Reason*, *Sense*, or *Phancy*, in the conceiving of these and other *Mysteries*, I commend and admire him; he may in time remove *Mountains*: for my part, God hath made me a *Rational Creature*, and in Divine matters, what cannot be comprehended by my *Reason*, I shall implore his grace to give me *faith* to believe the *possibility* of them. In the mean time I shall be humble in my *Enquiry* after them, and if I may borrow something from Nature, and from *Phancy*, from *Sence*, or *Reason*, to instruct me in such *Mysteries* I shall not neglect them: But I shall study by not knowing them, to keep my *Devotion*, rather than to lose it by too curious a *speculation*. My *Knowledge in Nature*, my *Phansie*, *Sense*, and *Reason*, shall be all subject to *Faith*; not doubting but

For the Etymology of *Phanse* is no more than I would *fain see*.

but *Faith* will afford them all such a *supernatural Light* as shall be profitable to their dull constitutions. The *knowledge of Nature* is *fallible*; *Sense*, *Phansie*, and *Reason*, may be deceived; but true *Faith* cannot: Therefore they shall always follow my *Faith*. In which pursuit if they meet with any stop, I will give them leave to stay awhile, but not too long, lest they lose *her way*, *her guide*, and *her object*.

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